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I.

MODERN PEDAGOGY AND THE CHRISTIAN MINISTRY.

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In a living language, in course of time, words often change, both as to meaning and as to reputation. The meaning of a word may become more or less extensive and the reputation become more or less creditable. What is slang of the street in one generation may, in another, become the language of cultivated society, or, *vice versa*, a word of dignified origin may fall from its place and become disreputable.

The word pedagogy had an humble origin. Coming to us from the Greek, it denoted, originally, the slave who, in a wealthy family, in Greek and Roman times, attended the child of the rich man, taking the boy to and from the school or the theater, or accompanying him and watching over him on his outings. Because these pedagogs sometimes served as teachers as well as mere attendants of the youths, the word came to mean also a teacher and, in our English tongue, came to be a synonym, more or less slightly applied, for a teacher of children. Then, at least from the time of Goldsmith, it was used as a designation for the instructor of youth "who by teaching has become formal, positive, or pedantic in his

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ways" (*Webster's International Dictionary*). For the most part, in recent years, the word has been "generally used disparagingly and to indicate a conceited, narrow-minded teacher" (*Standard Dictionary*).

Quite lately a rehabilitation of this word of humble origin appears to be taking place. While many object to pedagog and pedagogy for teacher and teaching, the professional educator of to-day need not be sensitive to any implied taunt when he is called a pedagog and his science spoken of as pedagogy. For the word pedagogy, never having had, in use, the unpleasant associations and suggestiveness of the word from which it is derived, is now in such repute, has such accepted standing, that pedagog is coming less and less to have taint of disrepute or inferiority. As the early followers of the Great Teacher were called Christians in derision, according to some accounts, yet bravely accepted the name, glorying in it, so may the faithful teacher to-day rejoice in the designation of pedagog—leader of a boy. What nobler occupation, indeed, can there be than this of being the leader of children into their inheritance!

Pedagogy is the work or occupation of a pedagog. It is the "science that treats of the principles and art of teaching as a profession; the theory of education and its application in order to secure the best results in instruction and training" (*Standard Dictionary*). As hinted at above, some object to the term, preferring the word education, or didactics, or limiting the meaning of pedagogy to mere instruction. But the word is coming to be more and more accepted as, in the best and fullest sense, including the knowledge, discussion, and application of the principles and art of educating the undeveloped human being. Pedagogy is the leading the child into his inheritance, is the bringing him to a realization of what is aimed at in his education.

Attempts to define the nature and aim or ends of education have been various, almost legion. Lowest of all is the "bread-and-butter" aim. To probably the majority of parents who

think about the matter at all, this thought of educating the child to help himself along in the world is the main or only one. Acquisition of knowledge, intellectual development of the child, has been posited as the aim by some. Others regard culture, sometimes rather vaguely defined or conceived, as the *summum bonum* in education. "Harmonious development of all the powers and faculties of the child" is an aim which has a specious sound but to which, as Dr. William Chandler Bagley, in his recent suggestive book on "The Educative Process," has shown, many serious objections may be offered. Other theories are: the development of the capacity for enjoyment, the adjustment of the individual to his environment, and the development of moral character. All of these have something to commend them and all are open to more or less of objection. Probably the best statement is that of the above-mentioned author who posits, with forceful argument, as the ultimate aim of education "the development of the socially efficient individual." The child, we may say, is to be adjusted by educational processes to his environment in such way that, to the highest degree possible, he may render service to his fellows in his day and generation.

Dr. Nicholas Murray Butler, in "The Meaning of Education," defines education to be "a gradual adjustment to the spiritual possessions of the race." The twentieth-century child is, to use the phrase of Tennyson, "heir of all the ages." The "spiritual possessions" to which the child is heir are fivefold, according to Butler, and his enumeration can not well be improved upon. They include: (1) the scientific inheritance, (2) the literary inheritance, (3) the esthetic inheritance, (4) the institutional or politico-social inheritance, and (5) the religious inheritance. To all five of these Doctor Butler asserts, and we shall not dispute his assertion, the child is entitled.

Modern pedagogy, then, I think, may be defined as the science of the principles and art of leading the child, by the most approved methods discovered by the clearest thinkers about education and the most successful practitioners of the

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art of teaching, from his condition when first education may be operative for him, at birth or earlier, into these "spiritual possessions of the race," and that to the fullest measure which his endowment will allow.

Our theme is "Modern Pedagogy and the Christian Ministry." In former times all education in Christian lands was in the hands of the clergy. Until comparatively recently, even in our own country, the parochial elementary school was almost the only school available for the younger children. The schoolhouse stood hard by the church and, at times, the teacher was the pastor himself. After the parochial school ceased to exist generally, or the children had been transferred to the public day school, secondary and higher education yet remained almost exclusively in the hands of the clergy. In time the state established high schools and normal schools. Then the academies, most of which had been under control of the churches or managed and taught by clergymen, found their occupation largely or entirely gone. Secular colleges and state universities have now for a considerable time competed effectively with denominational institutions of higher learning while lately even in colleges and universities founded by religious bodies and officered and taught by ministers of the gospel the tendency has been to eliminate church influence from both the management and the instruction. In not a few instances laymen have succeeded clergymen in the presidency of such institutions. Not long ago the public prints announced the election of Payson Merrill, Esq., a prominent lawyer of New York, to succeed the late Rev. Dr. Theodore T. Munger as a member of the Yale University Corporation. Mr. Merrill is the first layman elected a permanent member of the corporation, and his election to Doctor Munger's place, as was noted in the newspaper that published the item, destroys the historical control of Yale by clergymen. The instance is mentioned as being illustrative of present-day tendencies. It does not follow, of course, that such greater admission of laymen to prerogatives formerly exercised solely by ministers is wrong,

or even injurious. It is, however, a fact that, although the teaching function is one of the highest functions of the church and of the individual clergyman, yet, somehow, the church and the minister have been losing their grip on the education of the child. In many cases all is gone now except the preaching, which, for the most part, appeals little to childhood, the catechetical class, and the Sunday-school, these having to do exclusively with that phase of education which consists in leading the child into his religious inheritance.

Deprived of the opportunity of leading the child into the first four fields of inheritance and confined to this one, the Christian minister should be the more desirous to do in the most efficient way the teaching work that remains to him. And what remains is the most important of all, for the child's religious inheritance is the most precious, the most important of the five, the one in relation to which, and in preparation for which, the other four find their highest and fullest, indeed their only true significance. "What shall it profit a man if he gain the whole world and lose his own soul?" George Albert Coe (*"Education in Religion and Morals,"* p. 25) is but uttering a paraphrase of the words of the Great Teacher when he says: "Education may be looked upon as a special factor in the universal process of relating living beings to their world, and religious education as the most universal or far-reaching part thereof. . . . In religious education organized man provides for a progressive adaptation of the race to its divine environment."

How shall the Christian ministry conduct this religious education? Is the leading of the child into his religious inheritance to be done similarly to or differently from the leading of him into his scientific, literary, esthetic, and institutional inheritances? To these questions the answer must be made that, as the four find their highest significance and ultimate aim in the fifth, the process must be essentially the same in all: the religious educator must follow the methods of modern pedagogy so far as these methods are correct and rational.

Are modern pedagogs unanimous in their choice of methods; has modern pedagogy established incontrovertible principles; is the practice of modern teachers uniform? Very unfortunately, to these questions we must answer, No. As to principles there is, it must be confessed, among modern educationists, no little uncertainty and controversy, while as for methods these are as multitudinous as "leaves that strew the vales of Vallambrosa." Many of these methods are empirical, many of them temporary experiments, fads of the period or the season. Is there no test of methods? Must each be tried that the teacher may know which of many is to be approved as efficient to the end in view? If test of each principle or experiment of each method be necessary, the Christian minister is in as bad a way as his lay brother. There must be some norm by which to gage the principles loudly proclaimed by reformers and the methods zealously practiced by devotees of the new education.

If there be such a norm, where are we to find it? Doubtless, the best answer is: in knowledge of the mind to be educated. Psychology, the science of the human mind, must determine which asserted principles of pedagogy are sound, which proposed methods of teaching are correct. Here, however, the difficulty is almost as great as in case of pedagogy. For psychology is not a settled science. Psychologies and psychologists differ quite as much as books and writers on education. The divergence of views is, indeed, so wide that one or more eminent psychologists have asserted that knowledge of psychology is well nigh worthless to the practical teacher. Certainly, there are many successful teachers who cannot give psychological reasons for their procedure. Nevertheless, it is to be maintained, I hold, that knowledge of correct psychology is most important in determining the practice of the pedagog. The question, then, rises how are we to determine which psychology, which theory of mind and its operations, is correct? There must be some ultimate authority. What is it?

To these questions we have an answer. That answer has

been formulated, most tersely and epigrammatically, by that eminent educator of the Roman Catholic Church, J. L. Spalding, Bishop of Peoria, in his very helpful little book, "Things of the Mind." He states the answer thus: "Biology interprets the problems of psychology, and psychology provides methods for pedagogy."

Biology is the science of life, of the minute structure and modes of functioning of living organisms. Man—the child—is a psychophysical organism. As Coe phrases it: "A human being is neither a lump of matter, nor a ghost, nor one of these plus the other."* Man is body and soul. Concerning the relation of the two we may speculate and philosophize, but we do not know how they are interrelated, nor are we likely ever to learn or know. This much only do we know, and with assurance, that, in this life, in the present order of things, it is impossible to study or know the phenomena of mind or soul except as these phenomena are manifested through or in the body, with which the soul lives and through which it works. Mind and body are, in the present life, conjoined in one person or individual. The two are, somehow, so related that they are constantly acting and reacting upon each other. Though we believe that the two are totally distinct, they are yet, in this life, so far as we have any proof, inseparable: one cannot, or at least does not, act without the other. The study of the minute structure and functionings of the body, particularly that most noble part of our corporeal frame, the nervous system, belongs to biology. Studies in recent years have given us an entirely new conception of the structure, functions, and development of the human nervous system. Into details of these I cannot go. Suffice it here to say that the dream of a Christian physician of Scotland, Sir Charles Bell, has been realized after nearly one hundred years.

In the time of Bell almost nothing was known minutely of the human brain and nerves. But Bell, considering the matter, arrived at the conclusion that, first, the all-wise Creator

* "Education in Religion and Morals," p. 100.

has made nothing useless or of unnecessary complexity; and, second, that the mystery of the brain, with all its apparently unresolvable complexity could be resolved by patient, reverent study. Now we know, as we did not know even ten or fifteen years ago, how the brain is built, how it grows, and how it functions. This organ of the soul is seen to be the marvelous, the most complicated, and yet the most wonderfully adapted to its purposes, of material things that, in all the universe known to us, have come from the Creator's hand. Of all men, so it seems to me, the clergyman to-day should be deeply interested in the recent revelations of biology in reference to this wonderful organism, an organism so intimately connected with the soul with which the minister is so deeply concerned. The clergy of the Reformed Church, particularly, should be interested because the psychology of the present, related so closely to biology, studied from the biological standpoint, is essentially that of the great Rauch of early days at Mercersburg. His "Psychology and Anthropology" of that early time was the forerunner of the biological, physiological psychology of to-day.

Very fanciful and unreal systems of mind-science have been built up *a priori*, by introspection and deduction, without proper regard to data furnished by experiment and by the study of the lately developed science of biology. Biology is not, of course, to be considered as more important than psychology but its revelations should serve, and must serve, as the check to fanciful theorizing about mind. This much is sure, whatever may be the limitations of biology,—that practice of pedagogy, that statement of psychology or philosophy, or even of theology, which is at variance with established facts of biology, of the structure, functioning and development of the human brain must be abandoned as false, just as facts disclosed by the expeditions of the geographer or discovered by the researches of the geologist have compelled revision of statements on the part of the theologian. The teacher, especially the Christian teacher, should welcome, thankfully, the revelations of biology; he should be, of all men, the most devoted

student of this newest science, the very handmaid of pedagogy and theology.

What light has biology to cast on the problem before us? How does "biology interpret the problems of psychology" that psychology may furnish only correct methods for pedagogy?

To essay to answer these questions fully would carry me beyond all reasonable limits for this paper. Some things only may be treated in somewhat of detail; much must necessarily be passed without mention or without more than simple enumeration. We must keep in mind, furthermore, that the first stage in the elaboration of a science is collection and proof of facts. Later comes interpretation of established facts. In the study of brain as the organ of mind we have barely passed the first stage. Some facts, such as the functions of the so-called "silent areas" or "association-centers" of Flechsig,*—a discovery of stupendous importance suggestively—have been established only recently. Students of mind and body have been so overwhelmed with the richness of the finds that they have not been able to market their treasures; discoveries have crowded so rapidly that scholars have hesitated to formulate, in print at least, the pedagogical applications of many of these discoveries. Ten years ago James Mark Baldwin published "Mental Development in the Child and in the Race," and promised as a sequel a volume on "Pedagogical Applications," but, though two other volumes have since appeared from his pen, this one, most anxiously awaited by educators, is yet withheld. Of volumes, such as Wundt's "Principles of Physiological Psychology," concerned mainly with stating the facts of the science, edition follows edition, and revision succeeds revision with a rapidity that disconcerts the student. This does not mean, as some might suppose, that these revelations of biology are uncertain or contradictory. It is simply

* Baker, "The Nervous System," p. 1071; E. A. Schäfer, "Text-Book of Physiology," vol. 2, p. 770; Deatrick, "Physical Basis of Mind," pp. 102-104.

evidence of advance made necessary by discovery succeeding discovery at such a rate that it is hardly possible to keep pace with the advance. Yet some things have been firmly established and in respect to these there is little likelihood of further change of knowledge or opinion.

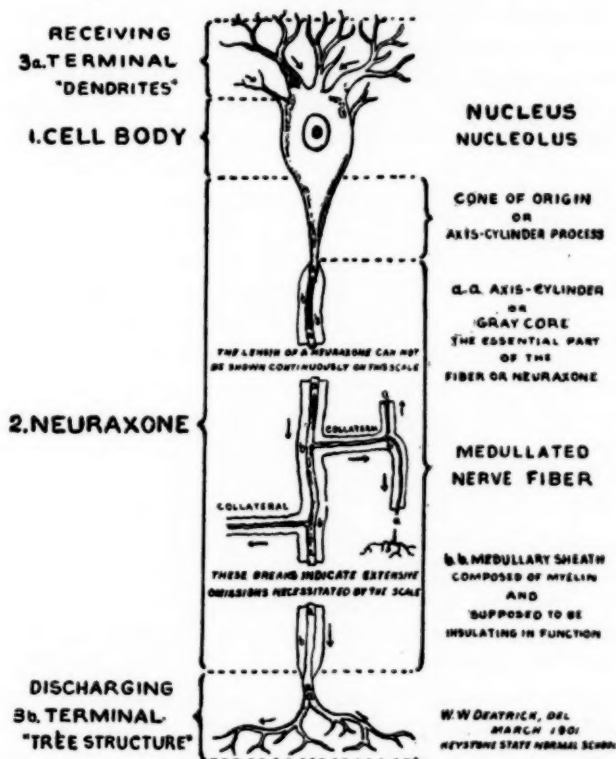
Pedagogy, as above defined, is the leading of the child into his inheritance—in case of the religious teacher, the leading of the child into his religious inheritance. What, how much, and how does a child inherit? Biologists, as many of you may know, have contended over the problems of heredity, especially over the one concerning the possibility of “use-inheritance” as it is called. By “use-inheritance” is meant inheritance of characteristics or experience acquired by ancestors. It is now generally conceded that there is no “use-inheritance,” no transmission of acquired characteristics,—at least in all lower forms of life. Whether this be true of these lower forms, and whether or not man is an exception to the law operative in infra-human beings, matters, after all, very little. In either case it is possible to lead the child into his inheritance without the presupposition of “use-inheritance.” For the child is an educable animal, the most educable of animals, if you prefer that mode of statement. It is by education that he is, at least for the most part, to come into possession of his inheritance. It is the prerogative of man, by education rather than by heredity, during the period of prolonged infancy, the significance of which was first clearly showed by John Fiske* “to transmit to his offspring acquired characteristics.”

There is a theory of individual development, lately much emphasized, which, properly understood and applied in education, is most helpful,—at least may be very suggestive—to the teacher, and to the Christian minister interested in pedagogical problems. I refer to the theory of “recapitulation,” or, as it

* John Fiske, “Excursions of an Evolutionist,” pp. 306-320; “Darwinism and Other Essays,” p. 44.

is sometimes called, the "culture-epochs theory." The theory, in brief, is this: the child comes into the world having inherited none, or but little, of the race experience. School and teacher and educative processes must lead the child over the

NERVE ELEMENTS



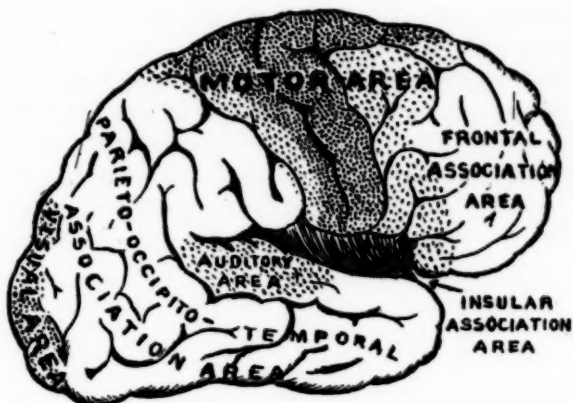
A NEURONE

A NEURONE. (From "Physical Basis of Mind.")

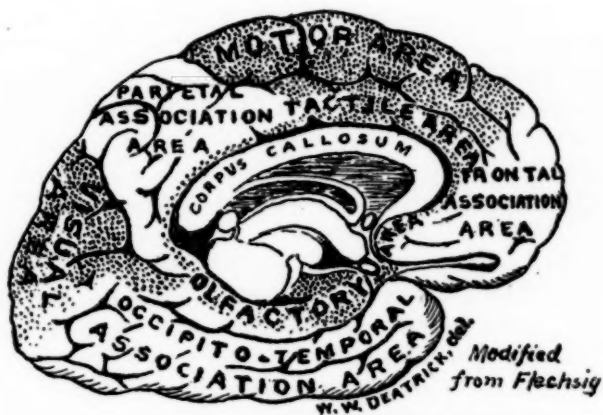
NOTE.—The entire nervous system of man is composed of separate elements known as neurones, probably numbering as many as thirteen billions.

course pursued by his ancestors, by numerous "short cuts" necessarily, into his inheritance, into the possession of that experience which has been accumulated during past ages, an inheritance which has not been and can not be transmitted to him by physical birth,—into that inheritance of "spiritual possessions" which is his right and which he must possess to be the socially efficient man, properly adjusted to his divine environment, that he should be.

The treatment, at any length, of this single phase of pedagogical theory would itself occupy far more than the time available. Some of the implications of the theory may, however, receive brief consideration. First of these we may name the modern pedagogical, biological doctrine of "nascent periods." Not all parts of the child's brain develop and function at the same time. Different areas develop at different periods, and the rate of development varies at different times. Correspondingly different functions or activities of the soul develop also at different times and at different rates. At birth the human infant has almost no brains at all—no developed cerebrum, we mean. But as he grows, first one part of the cerebrum, or main brain, develops and then another. The human nervous system is composed of separate elements or units, called "neurones," the total number of these separate neurones being about thirteen billions, each as anatomically distinct from its neighbor as one tree in a forest is from other trees. At birth the majority of these neurones are like seeds that have not yet germinated. Before a neurone can be the efficient servant of the soul it must "sprout" a stem and branching terminals, and the stem must be encased in a tubular sheath of insulating fat, technically known as "myelin." The acquisition of this insulating sheath is known as "myelinization" or "medullation." By the sprouting and medullation of its constituent neurones the brain becomes organized. Quantity and quality of brain, number and kind of neurones, education cannot control or affect, but "organization"—sprouting and medullation of neurones—can be stimulated



**RIGHT CEREBRAL HEMISPHERE
LATERAL SURFACE**



**LEFT CEREBRAL HEMISPHERE
MESIAL SURFACE**

Diagram showing the "Silent Areas" or association centers of Flechsig.
(From "Physical Basis of Mind.")

by educative processes; that is, if there is an undeveloped, well-stored brain to work upon.

A guinea pig's cerebrum is almost completely organized at birth; the guinea pig cannot be educated, at least but to a very limited degree. The brain of a white rat is, relatively, much less completely organized at birth than that of a guinea pig, and, consequently, the white rat is susceptible of a not inconsiderable amount of education. The like holds true of the human infant, only in a vastly greater degree.

The brain of a human being differs also from those of lower animals in the fact that the "silent areas," mentioned above, are relatively very much larger in the human brain than in the brains of the lower animals. In the human brain the silent areas occupy almost, or quite, two-thirds of the entire cortex of the cerebrum, while in very low animals the silent areas are very small. Besides this the neurones in the silent areas have been found to become myelinated far later in the development of the brain than are the neurones in the excitable areas. For these and other reasons, Flechsig thinks we are justified in calling these parts the "organs of thought."* A curious thing, that may be noted in passing, is that, by the use of a polarizing microscope it is now possible, when dissecting a brain, to distinguish between recently developed tracts and tracts which developed earlier in the growth of the individual: older neurones show yellow; newer ones have a distinctly redder color.†

"Nerve centers" are places in the nervous system where neurones meet neurones and where nerve force passes from one neurone to another. Nerve tracts are the stems of neurones which lead from one center to another. Centers are higher or lower. The highest centers and the highest tracts develop relatively late. This fact is of immense importance in education. A law to be kept in mind, in this connection, is that the "nascent period" of a brain area is the period of

* Deatrick, "Physical Basis of Mind," p. 103.

† Barker, "The Nervous System," p. 88.

opportunity. Maturity of development of a cerebral tract and greatest capacity for education of the activity of mind of which that tract is the organ are contemporaneous. Inopportune stimulation is harmful to both brain and mind. Premature stimulation produces deplorable precocity. Delayed stimulation is relatively ineffective. When proper stimulus or opportunity for exercise is not given to brain area or correlative mental function very often that saddest of all conditions, arrested development of brain and mind takes place.

Men said a few years ago that brains cease growing at twenty-five or thirty years of age, and what Doctor Osler has been reported, falsely it seems, as saying about the mental powers of old men, is known to you all. But this is not necessarily so. Growth and development of brain and mind may go on till late in life, till the fiftieth year and beyond, as has been demonstrated, if only there be no arrested development and if exercise and education proceed normally and steadily all the while. Indeed, it now seems probable that while life lasts in unimpaired vigor, medullation and organization of brain may go on and mind develop likewise with even pace.

But these nascent periods, these periods of opportunity, are relatively short. "Now is the accepted time; now is the day of salvation." This is as true biologically and pedagogically as it is spiritually and religiously. Instincts and impulses in the child are transitory. This means much, or should mean much, to the teacher or Christian minister who is trying to lead the child into his inheritance. Children have numerous instincts, more than animals have—contrary to prevalent lay opinion. Among these instincts are those of curiosity, of imitation, of questioning, of collecting, of constructiveness, and others. These instincts appear, for the most part, suddenly; they possess the child for a longer or shorter time; they then fade away, especially if care be not taken to utilize them at the proper time. Dr. William James has well said: "To detect the moment of instinctive readiness for the subject

is, then, the first duty of every educator."* The moment of instinctive readiness is the proper pedagogic moment. But what blunderers we are! How we miss opportunity! What a field of study here for parent, for teacher, for Christian minister!

At the risk of neglecting consideration of other important contributions of modern pedagogy to the teaching work of the Christian ministry, it may be profitable, at this point, to give some practical illustrations of the observance or neglect of these facts. Bagley† says: "The child at different levels of his growth has different needs and capacities that must be catered to in different ways." How often the teacher or preacher forgets this or acts as if he did not know it. The transitory instincts of the child are not considered or utilized. The Great Teacher put the concrete before the abstract, and modern pedagogy does the same, at the time when the child's senses are developing, but Sunday-school teacher and preacher too often reverse the process or leave the concrete out altogether. Modern pedagogy seeks to utilize the self-activity of the child, holding that there is "no impression without expression; no reception without reaction"; but the religious teacher too often represses the activity of the child or at least affords little opportunity for spontaneous expression. In teaching the Sunday-school lesson or the catechism the child is treated as though he were a diminutive adult, which he is not. Of all absurdities the use of a shorter catechism in teaching religious truth to small children is most absurd, considered from the standpoint of modern pedagogy. And even for older children, a catechism with printed questions and answers, taught as it often is in the exercise known as "catechization," is a means of instruction worthy of the pedagogy of the days when these time-honored catechisms were written. Much of the religious instruction of children to-day is nothing else than feeding the lambs as though they were sheep. Modern pedagogy, to take

* "Psychology," vol. 2, p. 402.

† "The Educative Process," p. 201.

another instance, watches for and utilizes the instinct for adventure. This instinct often takes the form of delight in stories and in dramatization of the story or acting. Might it not be an excellent thing for the religious teacher also to utilize this instinct?

At the summer school recently conducted at Mount Gretna a professional teacher from Massachusetts* delivered a series of addresses on "The Art of Telling Stories to Children," giving demonstrations of her art to the little people of the settlement. Her remarkably successful and popular work not only convinced school teachers and parents of the propriety of utilizing the adventure-instinct but also set clerical hearers to thinking that the religious teacher might, very profitably, do the same in his work of leading the child into his religious inheritance.

This phase of our subject is admirably treated by Doctor Coe in his volume already quoted. He says:

"Here is a child who calls for stories, stories, stories, without end. Of what possible use to give such a child instruction in a doctrinal catechism? Let the spontaneous interest be fed, yet not for the sake of quieting the child. For the content of the story educates. Imagination, feeling, moral and spiritual inspiration can be called out by simply bringing appropriate images before the mind in story form.

"When a boy reaches the age that calls for 'blood and thunder' stories, what shall be done? Shall we condemn his taste because we ourselves have outgrown it? Shall we try to suppress such reading? That would give incentive for the clandestine reading that has helped to ruin many a boy. Secret disobedience is the natural result of trying to suppress a spontaneous interest. And even if our negative measures succeed, what do we accomplish? We simply take something of the spirit, the freshness, the initiative out of the boy; he is in the way of becoming namby-pamby. The only sound

* Miss Mabel C. Bragg, of Lowell.

method is to supply the demand by providing wholesome tales of adventure and heroism."

I would like to speak of the pedagogical applications of the facts implicated in the recently demonstrated kinesthetic sense,* which, more than has been generally supposed, is probably the chief factor in the development of self-consciousness, of the ideas of space, and other so-called "innate ideas." Tennyson voiced the truth that the soul acts in and through the body, grows with its growth, and through the body comes to know itself, when, in "In Memoriam," he wrote

"So rounds he [the baby] to a separate mind
From which clear memory may begin,
As through the frame that binds him in
His isolation grows defined."

Passing by other interesting contributions of pedagogy and biology, I must not close without brief consideration of the question as to the light thrown by biology on the fixing of habit and the formation of character. Habit is not altogether a matter of the mind. Doctor James very rightly remarks: "I believe that we are subject to the law of habit in consequence of the fact that we have bodies." Habit may be defined as that condition of mind and body which, acquired by frequent conscious repetition of an act, causes that act to be performed easily, involuntarily, and unconsciously. The biological explanation of the establishment of habit is that "downward growth"† has taken place; the nerve currents, stimulated by a sense impression, come to be discharged through lower centers of the neural axis instead of through higher centers. The spinal cord rather than the brain does the work.

Physical control and moral control are closely related. Physical control is the basis of moral control. The child who has attained, by wise guidance, to prompt and easy physical control, who has been brought to the stage of doing reflexly

* "Physical Basis of Mind," p. 201.

† J. M. Baldwin, "Elements of Psychology," pp. 39-51.

and without consciousness, with spinal cord instead of with brain, only that which is right physically, may be led, without difficulty, to attain to moral control, to doing the right thing mentally and spiritually with lower centers instead of with the highest ones. The teacher of the child should remember that other pregnant sentence of James: that "the great thing in education is to make our nervous system our ally instead of our enemy." This is not only good biology and good pedagogy but also good theology, for Saint Paul says: "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual," words which, I think, without wresting Scripture from its purpose, may be applied reverently in this connection.

Character, too, is not a thing altogether of the soul. For character is but the sum or aggregate of one's habits, not what one does consciously or with effort, but what one does generally, habitually, unconsciously. Tendencies to right reactions must be engrained into the body of the child. The brain, and the mind with it, "grow into the modes in which they are exercised." The primary object of the teacher, lay or clerical, should be to form good character, to help children to gain control of mind through control of body, to attain to mastery of self through mastery of the organs of the self. Such considerations, to me at least, give a greater fulness of meaning to the words of the Apostle: "that each one may receive the things *done* in (Greek, 'through') the body, according to what he hath done, whether it be good or bad."*

Thus may the child come into his own, enter upon his religious inheritance, both that which is here and that which is hereafter. Such seems to have been the thought of Tennyson in the concluding stanza of the canto from which the preceding quotation was taken:

"This use may lie in blood and breath,
Which else were fruitless of their due,
Had man to learn himself anew
Beyond the second birth of death."

* Corinthians 5: 10.

Our processes of education must not go on contrary to the laws of child life. Emerson, in a sentence misunderstood by most persons who quote it, said: "Hitch your wagon to a star."* By this he meant that only by making use of natural forces working or functioning normally can one work with greatest effectiveness and ease. We are to hitch to the star; the star will work for us. The teacher must not be like Sisera against whom "the stars in their courses" fought.

As teachers, as Christian ministers, as parents even, we should study these laws, should familiarize ourselves with the operation of these forces. Knowing these laws, accommodating our practice to our knowledge, we shall verily be "workers together with God." We shall aid our pupils in the accomplishment of the most important thing—the formation of righteous character. Then, when brain and brawn have subserved their present purpose, the soul having "learned itself" shall enter fully equipped into that other life of which this is the preparation, that life in which, as the poet Browning suggests (in "Christmas-Eve and Easter-Day"), the soul may come into possession of a

"Brow,
With its new palace-brain where dwells
Superb the soul, unvexed by cells
That crumbled with the transient clay,"

KUTZTOWN, PA.

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Note.—The foregoing bibliography has been prepared at the request of friends who, interested, wish to pursue the subject further.—W. W. D.

II.

THE PRESENT ACTIVITY OF CHRIST.

BY PROFESSOR E. S. BROMER, D.D.

That this subject should be assigned in the present stage of theological discussion and practical religious life, is not at all surprising. It lies at the center of the modern point of view, for the simple reason that the keen sense of the immanence of the Divine Spirit makes men feel "the push of reality within," and at the same time convinces us that what God fundamentally revealed in man cannot be contradictory to that which He has manifested in Christ. The tendencies of modern theology are *psychological* and *historical*. It is due to Kant and the rise of the critical philosophy of which he is the father that our modern study of religion has so much to do with psychological questions. Since his day the subjective element and its contribution to knowledge cannot be ignored. Side by side with this movement has come the awakening of the historical spirit, the effort to conceive of life in terms of growth and development. Patient research covering all possible facts and the widest possible field, is characteristic of this new spirit. It is thus that in the sphere of religion men are making a new first-hand study of man in the name of biology, psychology and sociology on the one hand, and on the other, of the manifestation of Christ in history. Science is doing heroic service for religion. The characteristic books of the period are those seeking to state the essence of Christianity as revealed in its historical manifestation in Christ and in His followers throughout the Christian centuries; and those descriptive of the psychology of religion as revealed in the souls of men to-day. Under such conditions it is highly significant to find, on the one side, the clear testimony that "man is incurably religious" and, on the other, that Jesus is a his-

torical fact and that the founding of a pure, spiritual religion is His great work. The modern mind must realize God, not only as ancient history but as the one who now is.

Expressive of this deep feeling and typical among modern definitions of religion is the following of Professor Harnach: "That a man should find God and possess Him as his God,—should live in fear of Him, trust Him and lead a holy and blessed life in the strength of this feeling,—this is the substance and aim of religion." And with reference to the revelation of this personal God, the Christian ever says, that the one who best has made Him known is Jesus of Nazareth. The Christian world is returning to the definition of religion as Jesus gave it as final: "This is eternal life, that they should know Thee, the only true God and Him whom Thou didst send, even Jesus Christ." If in our relation with God it is true, as Professor Albert C. Coe has said: "that a man need only to come to himself to find God," so too in our relation to Christ, the demand of a present consciousness must be satisfied in order to make Christianity vital to us.

It is only natural that out of these two tendencies in modern thought two central ideas should become clear: *First*, a definite and convincing sense of the historical Jesus; *second*, a better understanding of the characteristics and content of the religious consciousness of man. Both are being studied to-day with the constancy and accuracy and integrity of motive which mark the investigations of science so prominently in our day.

What we are coming to so slowly and painfully in the processes of life, the intuition and experience of Robert Browning caught at once. For him what was real and fundamental in the human consciousness must correspond in spirit with the divine. Thus in "Christmas-Eve and Easter-Day" he speaks out of the depths of the human consciousness:

"Take all in a word: the truth in God's breast
Lies trace for trace upon ours impressed.
Though He is so bright and we are so dim,
We are made in His image to witness Him.
And were no eye in us to tell,

Instructed by no inner sense,
 The light of heaven from the dark of hell,
 That light would want its evidence,—
 Though justice, good, and truth were still
 Divine, if, by some demon's will,
 Hatred and wrong had been proclaimed
 Law through the worlds and right misnamed."

The prodigal "came to himself" and in coming to himself discovered the image of the father within. The lost coin has still the impress of the king and his realm. The lost sheep is still a sheep of the shepherd, though lost to the fold. Is the light in us darkness? The affirmations of our modern faith here are positive and clear.

In the other tendency of the age Browning also speaks with insight and power. In the "Death in the Desert" he strikes at the heart of the problem of historical criticism, stripping it of all that is adventitious and non-essential:

"And no one asks his fellow any more
 Where is the promise of His coming? but
 Was He revealed in any of His lives,
 As Power, as Love, as influencing Soul?"

In other words, the faith of to-day is working out the problem of the manifestation of God in terms of the actual phenomena of history and experience. However transcendent He may be as God, He is for our age knowable as immanent and best understood in terms of the consciousness of the highest of His creations—man himself. Right here lies our greatest danger—pantheism, but here also lies our final deliverance. As Professor Wundt says with reference to the ethical problems of civilization; "The dangers of civilization can be met only by further advance in civilization"; so likewise the dangers of satisfying the hunger of the modern spirit for an immanent God, can only be met by relentlessly following the guidance of the doctrine to its conclusion which leads to personality and transcendence. God as sought and felt and known in the consciousness of man, must ultimately be a personal God. Professor Churchill King says in his book "The

Personal and Ideal Elements in Education"; "For 'principles' and 'plans' and 'laws,' so far as I am able to see, have no real existence, that will bear thorough thinking, and can do nothing apart from being, that must be conceived ultimately in essentially personal terms."

It was in the *consciousness of Jesus* that the deepest realization and expression of the sense of personality and oneness with God as a personal God, as Father, came to light. In the fullest sense of the word He is "the truth, the way and the life." In the height to which He rises on the one side, He is the human consciousness at its best, and on the obverse, He is the 'express image of God's person,' the effulgence of His glory. He is the "Son of God" because He is truly the "Son of Man"; He is the "Son of Man" because He is truly the "Son of God." The religious content of His consciousness is the greatest thing of history. Sabatier's estimate of the person of Jesus is not too high nor too low. It stands on a par with that of the Apostle Paul. "His person is the incarnation, the living expression of the Gospel. From His person the Gospel receives its creative virtue; it enters the world as a historical potency, a leaven of renovation and of life. The religious consciousness of Jesus, far from being an obstacle to the religion of the spirit, is the elect place of the world, the holy place, from which this religion, like the river that flowed forth from the temple, gushes forth a living spring to water all future generations."

The next important thing in the Gospel is the "*answering consciousness*" born and developed in the disciples. "To transmit that feeling, to develop the organs in which it can reside, to warm the heart of humanity everywhere with this central heat—this is the business of religion to-day" (J. Brierley, in "Problems of Living").

This is the real heart of our modern quest. We are seeking to know what is the particular fact in history which calls forth the distinctive Christian experience. The soul of the Christian cries out—"It is the historic Jesus." But how can He

reach us to-day, since more than 1,900 years have passed since He lived and died? This is our problem: "The Present Activity of Christ"—How is it possible?

From the nature of this introduction it is already manifest that the subject will be discussed more in the light of the method of Christ's present activity than of its content, although the latter is not altogether lost sight of but is only treated suggestively.

Before proceeding further, let us define the limitations of this paper in order to avoid confusion. The point of view is restricted to the present activity of Jesus in the individual soul. To view it in its sociological aspect would certainly be very interesting, but our time allows us merely to say that here is a new phase of modern thinking of richest suggestiveness.

To give us a definite beginning, let each one of us ask himself the personal question,—How is Jesus operative as a vital power in my soul; how did He become so; am I realizing the fulness of union and fellowship with Him? The answers to this threefold question will yield a conception of the origin, the present significance and the completeness of the activity of Jesus in our lives.

Beginning an analysis of the positive touch of Jesus with my soul, there are three avenues of approach that stand the test of experience. First, Jesus becomes and is increasingly operative in my soul in and through the Word, the Scriptures which reveal the facts of His life. Second, Jesus as incarnated in the lives of individuals and in the community, is ever active in my soul. Third, Jesus, Himself as the individual glorified Christ touches my soul so that my "life is hid with Christ in God." It is thus that Jesus as the historic Christ touches me by the original impression which His life made on men and became literature. He is here the Christ of history. He indirectly reaches me through the Christian Community. Here he is the Christ of realized life. He finally, through the "Mystical Union" with Him in prayer and fellowship,

speaks to my inmost heart. Here He is the Christ of experience. In short we have by an analysis of our Christian consciousness, the Christ of history, the Christ of the community, the Christ of individual experience.

Before proceeding further, reference should be made to a presupposition underlying the whole subject. The very possibility of a present activity of Jesus is dependent on the Holy Spirit as its medium and method. In truth the spirit of the Lord and the Holy Spirit often seem interchangeable terms in the Acts of the Apostles and the writings of Paul. At any rate, the New Testament does not set forth a metaphysical Trinity and we leave the whole subject here, making the broad presupposition that the Holy Spirit is ever in and through all things, and that the present activity of Jesus is possible because of it.

We take up first:

I. THE PRESENT ACTIVITY OF JESUS IN AND THROUGH THE WORD.

Literature is the expression of life; it in turn becomes a stimulus to life; of itself, however, it never begets life. Life only can propagate life. The problem of the New Testament literature with reference to its relation to its sources is essentially the problem of all literature. When Jesus said, "It is the spirit that giveth life, the flesh profiteth nothing. The words that I speak unto you they are spirit and are life," it was preëminently true that the word out of the soul of the living Jesus, entering the ears of the living disciples, was alive indeed. Peter, confronted with the question, "Will ye also go away?" could answer nothing less than "Lord, unto whom else shall we go? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy One of God." Jesus, however, had no printed testament in mind.

The necessity emphasized by Jesus of distinguishing between spirit and flesh is the same as incumbent on us in studying the scriptures of the Old and New Testaments to distin-

guish between form and spirit. As ever their spirit is Jesus, the Christ. A quotation from Emerson will illustrate:

"There are all degrees of proficiency in knowledge of the world. It is sufficient to our present purpose to indicate three. One class live to the utility of the symbol, esteeming health and wealth a final good. Another class live above this mark to the beauty of the symbol, as the poet and artist and naturalist and man of science. A third class live above the beauty of the symbol to the beauty of the thing symbolized; these are wise men. The first class have common sense; the second, taste; the third, spiritual perception. Once in a long time, a man traverses the whole scale, and sees and enjoys the symbol solidly, then also has a clear eye for its beauty, and lastly, whilst he pitches his tent on the sacred volcanic isle of nature, does not offer to build houses and barns thereon,—reverencing the splendor of the God which he sees bursting through every chink and cranny." In applying this quotation to scripture the beauty and power of the thing symbolized is Jesus, the Christ.

To appreciate our problem to-day as believers with reference to the influence of Jesus in and through the Word, we must ask for two persons qualified to speak. The first, the pious believer whose spiritual insight takes him right to the heart of the Scriptures; the second, the Christian student, who by the scientific method finds the Christian essentials in the Scriptures of the Old Testament and New. Both must be able to see and to enjoy "the symbol"; both appreciate "the beauty of the symbol"; and both have the prophetic eye to see "the beauty and the life of the thing symbolized." The one does it by the intuitive spiritual vision of his faith; the other, through the guidance of his faith arrives at the heart of things through the processes of critical and scientific investigation. As Professor Harnach says, "Let the plain Bible-reader continue to read his gospels as he has hitherto read them; for in the end the critic cannot read them otherwise. What the one regards as their true gist and meaning,

the other must also appreciate to be so." What is that gist? What is the spirit which gives content to the form? What is that which the faithful student and the pious believer alike find? For the latter there is much in the Scriptures which does not concern him. The dictum of Coleridge "What finds me, that is inspired for me," becomes his whatever theory of inspiration he may consciously or unconsciously hold. He has no concern about critical problems. Neither infallibility, nor the magic of miracles, nor the official investiture and defense of councils, nor the problems of the metaphysician or the theologian, are determining factors in his relation to the Bible, but for him the good Book speaks because of its spiritual authority. He uses the letter but transcends it and in his rapture cries out, "The flesh profiteth nothing, the spirit giveth life." To him it is not so much a code as a volume of testimony; not so much a law as a means of grace. In the Old Testament he finds the Christ of prophecy; in the New, the Christ of realization. It kindles faith in the living God made known in the living Christ. The human and divine meet in him and for him eternal life has begun. He believes and he knows that he believes and lives.

For the scientific historian the process is very different but the result is the same. The problem of the text of the Scriptures and the rise of the Canons of the Old and New Testaments disabuses his mind of the fallacies of the mechanical theory of inspiration and takes all miracle out of the idea of the preservation of the text and Canon. The literary phenomena under the searching light of honest historical methods reveal the marks of compilations, revisions and rescensions in both the Testaments. Historical researches and discoveries in bible lands and others, have so interlaced the history of the biblical literature with the life of the world as to deepen and broaden faith in the universal providence of God. The critical study of the Gospel of the infancy of Jesus and of the after-resurrection days, the Johannine problem and all the other difficulties of New Testament study—force the great

question, is it possible that the net result leaves anything sufficient for faith and the practical religious life? After all is said, the critical student has the essentials. He reconciles the development of history and the large emphasis of a single person, in the evident fact that the historical Jesus as given in the New Testament is the adequate cause of the result and that there can be no development of an idea without the existence of the correspondent personality. No aspiration or progress has ever existed without the miraculous exertion of an individual will. The historical Jesus stands out clearly as the ground and inspiration of the first Christian community and the whole Christian religion. Those who were with Him knew Him and trusted Him, glorified Him as teacher and worshipped Him as Lord, the Prince of Life and the Judge of the world. But more than that; not only does the historical Jesus stand out clearly as the source of Christianity and as "Love and Power and Influencing Soul," but the student finds Him the essential bond between the disciples and their God. That is, Jesus to them is the only name given under heaven whereby men are to be saved. It is so often said that having the idea of Jesus, *i. e.*, having understood the religion of Jesus and His sense of filial relationship, we no longer need Him. To find God as Father, love and obey Him, and live the life of love through Him,—this is religion, this is Jesus' religion, and having found it, why farther exalt Jesus, or why not at least be honest and regard Him as a mere means to an end and not as an end in Himself. But here is the vital point of the present activity of Jesus on us, in and through the Word. The united testimony of the first Christian community points to Jesus as the Lord of Life. By looking to Jesus they saw the possibility of fellowship with the Father and deliverance from sin. It is one thing naturally to feel after God; it is another to know and realize Him. Men have ever tried by searching to find God, but always failed. It is in Christ that the first Christian community find the one who by His life and death reconciled them to the

Father. Looking to Jesus as the solution of the problem of faith, not in a philosophical or metaphysical form, but by looking in loving trust to the image of His life, did they find peace and forgiveness and new life. Looking unto Jesus is still the way to the Father and thus to salvation. His was the love that was pure; His the faith and the trust in the Father, that was unwavering and child-like; His the teaching that ever came with authority, His the will, ever doing the will of the Father; His the sacrifice, and His the cross which made at-one-ment with God possible for sinful man.

The Word, therefore, binds the student as well as the pious believer to the person of Christ. Idea and personality are inseparable. He that gave the idea of a pure spiritual religion centering in the Fatherhood of God and the Sonship of man, incarnated the idea in Himself, and to-day as ever "He is the way, the truth and the life." He is the Son of God preëminent.

But the critical student faces the cry, "that where our idea of Jesus has not been destroyed by historical criticism, it has been rendered doubtful." It is true that many things are ascribed to the influence of the times, and the environment of the New Testament and Messianic Prophecy has been reduced to its essence, but it is not true that historical criticism has destroyed the main lineaments of the personality of Jesus. The testimony that He gave of Himself, the combined testimony of the first Christian community, in gospel and epistle, set forth the Christ in an unmistakable certainty. The letter may be faulty but the image of the Christ is imperishable.

It is the historical Christ, as prophesied in the Old and realized in the New Testament, that stands out clearly to influence the believer to-day. There is nothing that has so quickened the faith of the rising generation as the new setting forth of the man Jesus through the unwearied labors of the students of the Word. The bare fact of the historical Christ stands unchallenged to-day by all honest students. The word

of Scripture will forever stand as the essential cornerstone of the Christian life and the touchstone of Christian doctrine, because it contains all that man can ever know of the historical Jesus. A. B. Bruce says (*Apologetics*), "Knowledge of the historical Jesus is the foundation at once of a sound Christian theology and of a thoroughly healthy Christian life."

II. JESUS IN AND THROUGH THE BELIEVING INDIVIDUAL AND THE BELIEVING COMMUNITY.

Let us turn to the second way in which Jesus is operative in my life as a believer; viz., Jesus as incarnated in the life of the individual believer and the community.

"In Him was life and that life was the light of men," and "whosoever believeth in Him hath eternal life." Christianity is a life. Life only begets life. Who of us that claims to know Jesus but has a spiritual Father who broke the Bread of Life to him? Who owes nothing to the Christ in the lives of parents, teachers, friends and the Christian community? Who does not remember the soul on fire with the love of Christ, that in turn kindled him to flame? What is the line of the true apostolic succession but the divine life running through all believers from individual to individual throughout the Christian centuries. Trace its source from your own life backward through the centuries. There can be no missing links, at the end of the series stands Jesus, the historic Christ. It is from Him that the stream of life first flowed forth. He is the rock that was smitten and out of Him flowed the living Water. Here is the truth of the saying of Jesus at the great feast at Jerusalem, recorded in the seventh chapter of John: "He that believeth on me, as the Scripture said, out of him shall flow rivers of living Water." Thus from believer to believer, from generation to generation, the stream of the Christ-life has flowed.

In every age it laid hold upon its environment and influenced it and was in turn influenced by it. It expressed itself in a visible church, arose in song and prayer and liturgy,

settled in dogma and invested itself in sacraments. It became manifest in law and social customs and everywhere stimulated men to freedom.

It started from Jerusalem and with the Star of Empire moved westward and so moves still, promising well to cover the earth as the waters cover the sea. It is this life which transmits the power of Jesus.

From the individual point of view Fechner, the German Philosopher, in his "Büchlein vom Leben nach dem Tode" beautifully describes this ever-living and widening influence of Jesus. "The greatest example of a mighty soul which lives actively in after ages is Christ. It is not an empty saying that Christ lives on in His followers; every true Christian holds Him not only relatively but absolutely within his heart. Every one is a partaker in Him who acts and thinks in obedience to His law, for it is Christ who prompts his thinking and acting in each one. He has extended His influence through all the members of His church and all cling together through His Spirit, like the apple to its stem and the branch to the vine. "For as the body is one, and hath many members, and all the members of that one body being many are one body: so also is Christ. I. Cor, 12:12." The content of this quotation implies the Christ at the beginning of the series and giving life to the whole series. It is this which makes the Christian Centuries and their literature. It is this principle which makes the work of the historian the most vital in a modern theological seminary. It is this that makes us tolerant and reverent in studying the most unfavorable as well as the favorable centuries of Christian History. It is this which is the impulse that drives us today to seek new expression for the life within us in terms of our present *Weltanschauung*, not because we have a new Gospel to restate but because the terms in which an effete science and cosmology clothed the old Gospel, have lost their significance and our present day needs demand statements in the terms of the new science which has become generally accepted. It is this that

has been making us even dream of a universal statement of Christian truth not in the terms of philosophy or science, but in the terms of Jesus Himself.

From the social point of view of the operative power of Jesus in the life of the community and therefore on every individual soul, we have the most significant advance of the Christian thought and work of our age. An entirely new literature has sprung up around the idea of the Kingdom of God as taught and founded by Jesus. Nothing short of the "New Jerusalem coming down out of heaven to fill the earth" will ever satisfy the newly awakened Christian conscience. The social significance of the teaching of Jesus has come with the force of a new revelation. And this effect is not because the teachings of Jesus are regarded as a new code of social laws but rather as giving a new spirit and atmosphere growing out of the old Gospel of grace and love itself. It is therefore, not as a mere teaching as such, but as with individual salvation the person of Jesus is inseparably connected with the idea of eternal life, so with the social salvation, the person of Jesus operative in the individual and the community is essential. It means that Jesus not only gave the idea of the Kingdom but also the power to realize it. It is this element which is regarded of vital significance in the discussion of the New Testament problems. Pure, absolute history we have most nearly in the synoptic Gospels but which of these is not already an interpretation? Is it possible to give an absolute statement of the historical Jesus? Is the religious consciousness of Jesus a legitimate object of scientific study? To be truly honest we must admit that much is to be desired when the very best is said, but here is the point of deepest significance: The life of Jesus in all its glory and power touched the first community. Paul and John, Peter and James and others give us the effect of that marvellous life on them. They give us their interpretation of the Christ. They set Him on the very pinnacle of creation. The life divine touched them. Here is the indisputable fact of history.

The cry "Back to Christ" means that we see through the eyes of them who best understood Him. The inevitable presupposition is a historical Jesus adequate to such a result. Christianity has become a life. What more is needed? If there is more needed, it is included in this, that a glorified and immediately present Jesus is the conclusion faith demands.

But is it not this truth which should awaken Protestants to a more lively sense of the meaning of Jesus in the present Christian community? Every sincere follower of Jesus of whatever sect he may be, should be judged by the degree of the Christ-life in him. Every old creed still found among us should be revered not merely as of historic value but as a symbol which still bears for many the living Waters. Many an old song, and many a form of worship sacred to the Fathers and Mothers in Israel, should command our patience. What is the spiritual meaning of the sacraments when the conception of Christianity as a life is forgotten? What more than this sense of the indwelling Christ in the individual and community, can sanctify toil and labor and give us a true appreciation of the rights of man. What more than this can bring to pass the true democracy in which the economics of righteous distribution of the earnings of labor and capital shall be understood as well as the economics of efficient production?

Christ in the individual makes Christianity a personal individualized power. Christ in the community makes Christianity an atmosphere. Christ thus in the believing individual and the believing community becomes a deep and subtle influence upon my life. Along the line of this multiplied power the saying of Jesus is indeed true, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

The incarnation of Jesus thus becomes an all important Christian truth; the re-incarnation of Jesus in man its essential counterpart. The life, the sufferings and the death of Jesus with all their significance are all to this end that the

Christ-life may become the normal life of man. The community embodying this life becomes a great and increasingly important factor in saving men. Two conditions must be more and more realized in the world that the world may be saved: viz., first Christianity as a life and Christianity as an environment. Eternal life is a growing correspondence between this inner life and outer environment.

The influence of the personal Jesus upon the individual and community cannot be easily measured in all this. Whether the conservative regards an objective atonement, or the liberal the ethical attractive assimilating power of vicarious love, as the heart of it all, is not as important as we think. Faith in Christ, faith which is vital union with Christ is the great demand. What Jesus does objectively for us, cannot really contradict what he does subjectively in us. It is all to this end that the Christ-life may become our life, both in the individual and the community. This deep ethical conviction is the dominant tone of modern Christianity. We understand Paul clearly today in his saying "For Christ is the end of the law for righteousness to everyone that believeth." Rom. 11:4. For this reason the idea of the Kingdom is growing more and more among us and the ideal of social laws seeking the welfare of the greatest number is the great world-hunger of the day. To this end we would not however try to derive a new theology and a new socialistic scheme, from the social consciousness of the day, but we do expect to get a better understanding of the theology of Jesus and His Kingdom that His spirit may mould and dominate all. Here again we return to Jesus Himself and rest all on His person.

III. JESUS, THE GLORIFIED CHRIST, IN IMMEDIATE TOUCH WITH THE SOUL.

Thus far we have remained on the solid ground of fact. Jesus in and through the Word, and Jesus in and through the individual community are demonstrable facts. They are based on the recognized principles of history and psychology:

first, the development of an idea and second the fact of personality. There is no strain of normal history or psychology.

But there is another type of the present activity of Jesus. The Jesus of history and life to the believer becomes also the glorified Christ. This comes by the logic of faith as inevitably as Kants' catagorical imperative comes by the logic of conscience. It is sometimes called the "mystical union with Christ." If Jesus actually rose from the dead, if He illustrates in His own being His teaching concerning immortality, He is to-day a glorified Christ and exists now as a personality. An immediate influence of Jesus upon the individual believer is therefore not so far remote from common sense and experience. And yet here we reach the border land and we confess we see "through a glass darkly," but we see. Strangely enough, here is the element which makes faith a vital ethical experience and just the very element on which we would lay most emphatic emphasis.

To our mind, a metaphysical abstraction has no real existence; a mere law is nothing without its concrete phenomena; an idea is never separate from personality. As we refuse to worship a mere philosophical absolute as God, except he be in all and through all and over all, as a living being, so we refuse to love and serve a Christ who is a dead Christ. A mere historical Christ, who can be only an ancient memory, as some moderns make Him, or be volatilized into a mere idea, as Baur tried to prove, is not sufficient to maintain the vitality of the Christian religion. In truth it is the efficient phenomena which make man seek hypothesis after hypothesis to discover the law. The one that answers not the facts is soon discarded. In the historic Christ the life divine has come to fullest light. In touch with Him we come to the consciousness of immortality. If merely in a historic Christ, "if in this life only we have faith in Christ, we are of all men most miserable." The Jesus who taught the race the lesson of eternal life cannot be dead and inactive now. The days of a vague, shadowy, aimless existence of a Hebrew Sheol or a

Greek Hades, can be no more to him who believes in Jesus Christ. An immortality whose concrete reality fulfills not for faith the Johannine formula—"I am the first and the last, the Living One; and I was dead and behold I am alive forever more, and I have the keys of death and Hades," cannot be the subject of a vitalizing faith. In experience, the Christ of prophecy becomes the Christ of history, and the Christ of history becomes the Christ of Glory.

Fechner, the great German philosopher, who is fast coming to larger recognition and is sympathetically quoted by such men as Paulsen of Berlin and Wundt of Leipsic, finds no trouble to believe in the life after death. His theory of the entire material universe as being inwardly alive and consciously animated instead of dead, easily admits of the belief that the dead are alive forevermore, and more than that are actively influencing the living. He regards the personal Jesus as now existent and more active and influential to-day than ever before.

However this may be in the case of Fechner's philosophy, we do find in the Apostle Paul full reason to believe and to speak of a mystical union of the believer with Jesus, and therefore of an immediate fellowship with Him. Paul knew a Christ in himself, because of a Christ manifested to him. He says, "Last of all, as to a child untimely born, he appeared unto me also." In relating his experience on the way to Damascus, he reports Jesus as saying, "I am Jesus whom thou persecutest. But arise and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee." Let us not now trouble ourselves with the problem whether Jesus objectively appeared unto Paul or whether it was merely a subjective vision in Paul. The problem is really whether Paul believed in a risen and glorified Christ and whether he had any influence on his life. James Freeman Clark in his "Ideas of the Apostle Paul" makes the following strong state-

ment: "If every great effect must have a cause adequate to produce it, if only reality can create reality, if large movements among men cannot be accomplished by illusions, but only by the power of truth and fact, then we are compelled to believe that there is something real behind the vision of Paul. And we must be very deeply steeped in materialism if we cannot conceive it possible that a spirit like that of Christ may be able to communicate from the other side of the veil 'which stoops, low-hung,' between this life and the next." It is but doing justice to the accredited Pauline literature to say that this glorified Christ is the center of his theology and work. His letters are full of the mystic union with Christ. It is the characteristic Pauline terminology on this point which determines the integrity of his epistles. Among the finest expressions growing out of this fellowship with Christ are such as the following: "Rejoicing in the Lord," "Your lives are hid with Christ in God," "Christ in you the Hope of Glory." This is "the Mystery" long hidden but now revealed. His whole theory of justification and sanctification is rooted in this personal fellowship with Christ and in being clothed in His righteousness. "In Christ" appears on almost every page of his letters and on most of them frequently. He will rather suffer the loss of all things and count them refuse, "that he may gain Christ and be found in Him." Even death is a gain because in departing he would "be with Christ; for it is very far better." The glorified Jesus is for Paul the constant content of his own experience, his theology and his work.

But it would be a grave misunderstanding of Paul which would volatilize this union with Christ into a vague, sentimental mysticism. It has the deepest ethical significance. It is associated with the whole of the Christian life because involved in the whole principle of faith wherein a man is justified and lives before God. Faith is not a mere attitude without moral significance. It carries no merit with it, indeed, but it is an appropriation of Christ, "the unspeakable gift"

of God's grace. It is the bond which unites the believer with Christ. It denotes a new personal relation. It can as little be a mere attitude as a "mere opinion." It is entrance into a vital soul fellowship with Christ. It is personal, vital and efficient. This ethical union with Christ is brought out clearly in such passages as Gal. 2:17. "But if while we sought to be justified in Christ we ourselves were found sinners, is Christ a minister of sin? God forbid!" and 2 Cor. 5:21, "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God through Him"; and also Phil. 3:9, "That I may gain Christ and be found in Him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Christ, the righteousness that is from God by faith." To be "in Christ" is practically to "have the righteousness that is from God." How clearly Gal. 2:20, sets this forth: "I have been crucified with Christ; and it is no longer I that live but Christ that liveth in me: and that life which I now live in the flesh and live in faith, the faith which is in the Son of God, who loved and gave himself for me."

This ethical oneness with the glorified Christ is intimately associated with our modern feeling for Christ. The very power of this mystical fellowship with the glorified Jesus ever drives us back to all we can possibly know of the historical Jesus as a fact and as known and believed in the first Christian community, with a view of getting the clearest conception of his person, life, teaching and work among and for men. To be in Him means to be like Him and a partaker of His nature. Men are seeing to-day that to be saved is to share the life of God and therefore of His character and blessedness. Faith is the vital relationship with God which makes this possible. It is Jesus who is the way to the Father to-day as ever. Persistent association with Christ is therefore the great essential. As Professor King recently said, "The only effective road to character we know, is through personal association with the best. The dynamic is finally personal always; in it God

graciously allows the lesser personalities, down to the lowliest Christian, to share; but the fully adequate power for the production of the highest character is only in the greatest person, Christ. Only as men put themselves persistently, habitually in His presence, is character secured. And a man is to do this, not vaguely and with mere mystical emotion, but with earnest, intelligent determination to know with thoroughness and appreciation the earthly historical manifestation of God in Christ—to become saturated with the spirit and teaching of Jesus until he has caught his convictions of God and the spiritual world and his come to share his feelings toward God and men, and has taken his purposes of the Kingdom upon Him. Only so do we prove ourselves real learners of Christ—only so are we faithfully fulfilling the conditions through which we abide in Christ and Christ in us, and through which the Spirit may take the things of Christ and show them unto us. Christ means so personally to deliver us. And a man may count, as upon the very laws of the universe, upon the certain results of persistent association with Christ. (*"Personal Elements in Teaching,"* pp. 264, 265.)

Thus it seems clear that with Paul the knowledge of the living, glorified Christ, into whose image he was ever being transformed, was the basis of his Christian experience. His pre-christian life as a persecutor of Christians presupposes his knowledge of the historical Christ but his Christian experience growing out of contact with the risen Christ is the central and efficient thing of his life and work. In this experience the union of the historic Jesus with the living, glorified Christ is made and the circle of faith is complete, the earthly grows into the heavenly, mortality is swallowed up by immortality; for He that lived and died is alive forevermore. It likewise becomes the certainty of faith as Jesus promised, because He lives we shall live also.

The modern emphasis of the subjective element in knowledge and reality tends to make inner experience in religion correspond with empirical experiment in science. The consciousness of God as realized in and through Christ by the be-

liever, corrected indeed by the knowledge of the historical Jesus, and transmitted as an inheritance in the Christ of the community, is nevertheless made vital and efficient only by the realization of the ever living and glorified Christ. Whatever the historical genesis of our faith may be, the Christianity which will maintain the place of Jesus as Lord of the Soul, will be that which is fresh and vital in its fellowship with the glorified Christ and verifies itself in Christian life and character.

CONCLUSION.

We have spoken of the present activity of Jesus from three points of view: the first Jesus in and through the Word; second Jesus in and through the believing individual and community; third Jesus, the glorified Christ, immediately touching the soul. The first would make us get as near Jesus, His teachings, life and work as possible, as historical facts. The second would make us search the Christian consciousness of the present and the past and respond to the best in it. The third would lead us to a life of fellowship with Christ and deep spiritual oneness with Him as a present power and personality. We have here the Christ of history, the Christ of the community, the Christ of experience. These three are one and yet separate in emphasis, for so they are in history. The Christ of the Word is the special emphasis of the historic churches of the Reformation; the Christ of the community is brought to a climax of theory in the Roman Catholic conception of the Church; the Christ of experience is the life of Pietism of all ages and reaches its culmination in the allied churches of Methodism. In the persistence of the three types to this day, and in the fact that the three exist really although in different proportions in each type and in every period of the history of each type, do we have the proof that each is an essential to a rounded Christian character, and the branch of the Christian Church which will best satisfy the fundamental human needs as reflected in all three, may ultimately be the center of a reunited Christendom. Christianity as an experience must ever command and control the enthusiasms of men.

Christianity as a life must be organized into an efficient institution. Christianity as a doctrine must be simple enough to be vital and universal. Will it ever be true that Catholicism will admit the freedom of Protestant theology and nurture the deepest Pietism? Any one of the three types developed to the exclusion of the others proves disastrous to the spiritual life of its adherents. The corrective of mysticism is the knowledge of the historical. The quickening of the knowledge of the historical Jesus into faith is union and fellowship with a present, glorified Christ. The constant necessity of the Christ in the community is the realization of the Jesus of history and fellowship with the Christ of Glory.

The question of primacy or of priority in time of these three conceptions of the approach to Christ or His approach to us, may seem the all important one but is it in reality? The three are essential. In real vital consciousness they are one. At any given moment their power is known only in the unity of the consciousness of the Church and in the warm life of the personal believer. Bruce in his "Apologetics," Hermann in his "Des Christen Verkehr mit Gott," with many others eloquently plead for the primacy of the Jesus of history. Dale in the "Living Christ and the four Gospels," and Stearns in his "Evidence of Christian experience," find the deepest evidence of Christianity in the fact that the Christians know the living, the glorified Christ and have realized His spiritual power in their own hearts. The modern Hegelians, among whom are Thomas Hill Green and Principal Fairburn, exalt as the final and perfect philosophic idea, the gradual evolutionary manifestation of God himself in the world and humanity.

A living synthesis of the three tendencies is essential. It is only possible when Jesus is conceived of as the historic Jesus, living on and in the continuity and integrity of his own identity as a person, the Son of Man and the Son of God. The essentials of an experimental, verifiable, vital Christianity are in the three conceptions presented to-day.

The subject, the "Present Activity of Jesus," thus opens for us the very heart of our modern problem of the practical

Christian life and theology. At the center of all our quests is the passion for reality and personality. The naïve attitude of practical life finds the solution of its antinomies in action. The critical attitude since Kant has been swaying between idealism and realism until to-day its avowed aim is their reconciliation, as Professor Ladd says in his "Introduction to Philosophy," "Some form of monism which shall incorporate both realism and idealism is the intelligent and avowed aim of philosophy." In the field of experimental science the very multitude of new facts have so weighted Empiricism as to challenge Rationalism anew to find their meaning and tendency. Theology and the practical Christian life under these conditions of the nineteenth century could not fail to respond. This same passion for reality and the sense of the push of reality within, demand the verification of religion in experience. We must have a God who now is, a Christ who now saves, a Spirit who is ever active. As in philosophy, so in religion. In philosophy Kant found the reconciliation of sensationalism and rationalism in the judgment which is defined as the relation of the perception and conception. But the judgment in itself cannot be called reality. Knowledge may define perception and conception clearly but their union is possible only in action. In practical life; in science; in religion alike, the only conscious and real sense of reality we have is in and during the processes of phenomena. Faith is the problem of all life. Copernicus in science, Kant in philosophy, Luther in religion, each worked out the same problem. In the assertion of the will in practical life, in experiment and hypothesis in science, in the soul's leap to God through faith, lies the only sense of reality we know. "The just shall live by faith." "By the heart man believeth unto salvation." It is in response to this demand of our age that the Christian is made to give a reason for the faith that is in him. The very possibility of a present activity of Jesus becomes to him the crucial question. Jesus must mean something to him. He must be as the poet says: "Love, Power and Influencing Soul" He cannot be a mere dead fact of history.

In the light of such a claim, Christianity becomes experimental. It roots its final authority not so much in the past as in the present. A real Christ cannot be dead. A real God is active now. The Holy Spirit of God is a light that cannot be hid. These are the present facts demanding explanation.

Our findings center in Christ. The great demand of the Christian Church to-day is a truly Christian theology. It will be based on the historical and experimental, and therefore will be a theology of revelation, that is as revealed in Christ and the growing Christian consciousness. "He is the life which is the light of men."

The reconstruction needed therefore is not on the basis of the idea of the church as the constant incarnation of Jesus, nor the doctrine of the divine immanence, nor on the theory of evolution, nor on the idea of personality. These, like other systems, would in time "have their day and cease to be," such as the Greek theology based on the doctrine of the Eternal Logos; the Roman, founded on a metaphysical Trinity; the Mediaeval, concerned chiefly with the sacramental system and the doctrine of merit; or the Calvinistic, centering in the sovereignty of God. But may we not hope that we will have a theology based purely on the revelation in Christ, satisfying the deep needs of the human soul for dependence, fellowship and progress. This theology will see in the face of Jesus, the Father God, "the express image of His person," "the effulgence of His glory" on the one side, and on the other, the realized ideal of humanity. It will, however, never forget that "He must reign till He hath put all enemies under His feet. The last enemy that shall be abolished is death. For He put all things in subjection under His feet. But when He saith, all things are put under in subjection, it is evident that He is excepted who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subject unto Him, that God may be all in all." (1 Cor. 15; 25-28.)

PHILADELPHIA, PENNA.

III.

EARLY CHRISTIANITY IN ASIA MINOR.

JOHN HENRY STEPLER, D.D.

That the Church gained a firm foothold in North Africa, prior to the close of the third century, is a well-known fact. How and by whom individual churches there were established is not known. In some respects it is similar in Asia Minor. Here, too, it is easy to notice an astonishing growth of the early Church; but we are not wholly in the dark as to the establishment of churches. At least we need not be. Here we have sources of information, that are available to every student. Nevertheless, there is a lamentable confusion, not to say ignorance of the facts.

This is the more surprising, when we remember how intensely interesting these facts are. One is tempted, in view of the Apostolic Churches there, to call Asia Minor the new Holy Land of the first century.

There is reason to fear, first of all, a confusing want of definite geographical knowledge in regard to the regions here spoken of. Every intelligent reader of the Bible should know, for instance, to whom the Epistle of Paul to the Galatians was written. Nevertheless, it is exceedingly doubtful whether even the better informed ministers are quite clear on this matter. And no wonder. Our ordinary sources of information here are quite misleading. In commentaries, and in cyclopedias we look in vain for anything better than certain traditional errors. Hence it must be of interest to give here the results of more recent and original investigations, especially on the part of French and Scotch scholars.

But it will be said, what is the use, writing or reading on this subject? That Epistle, with all its contents remains the

same to all of us, no matter whether we know to whom it was first addressed or not. The ordinary layman speaking thus, may be excusable. Not so an intelligent student, or teacher, or preacher. Are you certain that you know the original, the historical sense of Gal. I., 6-8; or IV., 13-15? True, it is no disgrace if one remains ignorant of necessity. But when truth is accessible, we should aim to get its benefits.

When the question is here raised, as to the original recipients of that classic Epistle of Paul, we have no idea of discussing the term Galatia in its original sense. That the "Galatians" had come from Gaul, or the borders of the Rhine can be freely admitted, and readily dismissed as of no present interest. Not their ethnological history is of interest to us in this connection, but their history as *Christians* concerns us. It is evident that there had existed a very intimate personal relation between the writer and the readers of that Epistle. It is *intensely personal*. We are ready to give reasons for this fact. The ordinary assumption in our theological literature does not. It is exceedingly weak. Based on the ordinary notion, one can not understand St. Paul's intense feeling with reference to people who at best were almost strangers to him.

The whole matter becomes clear at once when we remember that in St. Paul's time there was a large Roman *Provincia Galatia*, which included large portions of other territory, even down to Antioch, Iconium and Lystra.* When Acts XIII. and XIV. are compared with Gal. IV., 13, 14, 15, 19, these passages become vivid with St. Paul's fervor and personal

* Renan, the learned French Theologian, who endeavors to be just to the life and work of St. Paul, has this to say of that Province: "Galatia embraced, certainly in the time of the early Cæsars, (1) Galatia proper; (2) Lycaonia; (3) Pisidia; (4) Isauria; (5) the mountainous part of Phrygia, including Apolonia and Antioch. . . . Paul uses the official designation of the Romans in speaking of the different countries. The land which he had evangelized, from Antioch in Pisidia down to Derbe, he called Galatia, and the Christian people in those regions he called 'Galatians.' This name was very dear to him. . . . While there, it seems, he had attacks of sickness and exhaustion. The care and sympathy he had there received, went to his heart." Compare Gal. IV., 13-15.

feeling. Looking back on that first memorable missionary journey; its hardships, barely alluded to; its successes scantily chronicled by St. Luke; its sufferings vividly remembered by "Paul, the aged," a lone prisoner and in near anticipation of his execution (2 Tim. III., 10-11) he says in sorrow: "I am afraid of you, lest I have bestowed on you labor in vain." At Lystra he had been received as come from heaven. It seems they were the same people whom he warns that though an angel from heaven should preach to them any other Gospel, he should be accursed.

It is thus evident that the allusions in the Epistle fit completely the story of the Acts. This is internal proof. And the geographical evidence confirms it. Let it be remembered here, that political geography is subject to frequent changes. The United States of A. D. 1800 were not commensurate with the United States of A. D. 1900. The Germany of 1865 was not the Germany of 1875. Even in 1905 the map of far eastern Russia has undergone a change. So it has been in the history of all countries. Asia Minor of old has been no exception. The territorial limits of Galatia have been very elastic. No map is reliable in this matter, if it does not give the Roman provinces of A. D. 50 to A. D. 60. It may be well in this connection to remember that Mysia, Bithynia, Pontus and Paphlagonia were found in the north of Asia Minor; while in the south Lycia, Pamphylia, Phrygia, Pisidia and Cilicia are found. In the interior we find the three large provinces: east, *Cappadocia*; west, *Asia*; and between these two, *Galatia* occupying the great central plateau of Asia Minor. In the southwestern part of this immense province we find those cities known to us from Acts XIII. and XIV. When it is stated that Antioch was in *Pisidia*, we simply remember that the smaller is frequently in the larger. Galatia did overlap and embrace various minor divisions, at the time when Paul, as a Roman citizen, wrote to Christian people in Roman Galatia.

It is worth while too, to remember, that St. Paul's Epistles—with the exceptions of Romans and Colossians—are personal

letters. In fact they are for the most part intensely personal. Those to whom he writes are his children. He writes to them as their spiritual father, who had begotten them. On them he had bestowed his most earnest labors. For them he had wept burning tears. In behalf of them he had offered up his incessant prayers. So with his Corinthians, his Philippians, his Thessalonians, his Timothy and especially his Galatians, whom Judaizing heretics had so sadly misled. One feels the warm pulsations of his heart, when he exclaims: *I am afraid of you, lest I have labored among you in vain.* In the light of these facts, it becomes a matter of great interest to approach the cradle of the first churches of Asia Minor. The account given by St. Luke deserves the closest attention. What he tells us of the way the first missionaries were delegated from Syrian Antioch, and their first experience on Cyprus, lies outside of the field now before us. We take up the story when they land on the southern coast of Asia Minor, there called Pamphylia.

That the enterprise at the time appeared very serious, beset with hardships and danger, even at the outset, seems evident from the fact that young Mark deserted his more heroic seniors at the very threshold. Was the young man homesick; did family ties draw him back to his own in Jerusalem? Was it the wild, terrible mountain range, with its variety of dangers that frightened him? In youthful strength, he should have been more courageous than Paul and Barnabas. Apparently it was otherwise. In the eyes of Paul this desertion, at this juncture was well nigh inexcusable. We take it that physically Paul was a weak man. But there was in him an indomitable spirit, filled by the love of God. Thus he knew no fear. He could not pardon John Mark's timidity. No hardships of the journey before him discouraged him. Let the Taurus be ever so forbidding; if the people there were perhaps worse than savages; if the mountain torrents were ever so treacherous; if the atmosphere, the temperature, the climate was full of malaria and exceedingly enervating, Paul could

say: none of these things move me. He had now before him, what at a later date he could tell of as actual experience. Compare II. Cor. XI., 26-27. He probably had premonitions as clear as Mark, but resolutely he set out on the course that was set before him, into the heart of Asia Minor.

In modern times, men, when traveling, take notice of the beauties or grandeur of nature, and they have much to tell of hardships and the innumerable privations and disagreeable occurrences, in countries much less inhospitable than Pamphylia was in those days. Paul never as much as alludes to any such things. Under a burning sun, on roads perhaps impassable, faint with fever—as seems actually to have been the case with him on his arrival in “Galatia,” comp. Gal. IV., 14, corrected translation—in spite of all these things he pushed on towards Antioch. He and Barnabas came from Antioch and went to Antioch. The first was a notable city in Syria. In the second they might expect to find countrymen, acquaintances or friends.

Still weak from illness, Paul lost no time to begin his missionary work. He addressed himself to his own people. They were sufficiently numerous to have a synagogue. The contents of his first sermon preached in Asia Minor, are preserved by St. Luke. After a suitable introduction, and reminiscences of the history and mission of Israel, the Apostle tells boldly of Christ's death and resurrection and messianic mission. His preaching was plain, straightforward, fearless, with direct application.

The effect was phenomenal. The Jews began to think. Some believed. In fact it is evident that many of them accepted Christ. And the gentiles became interested. The whole city was moved. Wonderful! A poor stranger, perhaps in appearance an ugly little Jew, feeble, with physical defects, has brought on a commotion that extends in all directions, to all classes. It is always difficult to rouse people from spiritual lethargy. Religion, in the sense of the apostles, is not desired by carnal man. Yet notice the effect there:

"And the word of the Lord was published throughout all the region."

Then came persecution. One would expect in consequence discouragement and gloom. The reverse is noticed. These new converts were full of joy. It was the work of the Holy Ghost. Thus was born the first church in Asia Minor. Instantly it became a mother church. After Jerusalem, and Antioch in Syria, the third mother church.

At Iconium the effect seems to have been still more powerful. The very chaste, simple, and brief report of St. Luke tells of "a great multitude of Jews and Greeks who believed." And it was no transient excitement. The Apostles, in spite of persecution, remained there a "long time." Under such circumstances even persecution served to spread the Gospel. Agitation, pro and con, would arrest men's attention. As in Antioch, the Apostles were free to turn to gentiles, when Jews refused to believe. So here too, the whole city was divided. A modern writer would make much more of this than does St. Luke. In the light of subsequent history his account is extremely modest.

There exists an additional and unexpected proof of this. A very old book, apocryphal though it be, and questionable in many of its legendary details, has an undoubted historic basis. This basis refers plainly to facts connected with Paul's work in Iconium, as we may see later on. Here we must not forget the evident fact, that from this high ground of Apostolic labors, streams of Gospel blessings descended in all directions, on those regions of Asia Minor. To attain this result even cruel persecutions were tributary. And clearly it was an advantage, that the missionaries could readily escape from the jurisdiction of magistrates in one city, and continue to preach in another.

In this way they came to Lystra. Here the strangest experience was before them. The effect of an apostolic miracle attracted attention, to such an extent, that they were taken for gods. Preparations were made to offer up sacrifices in their

honor. Paul and Barnabas barely succeeded to prevent this. Scarcely was this danger averted, when they were exposed to danger from an entirely opposite source. Jewish enemies raised a riot against them. Instead of wreaths a moment before, now stones as missiles were hurled at them. Paul succumbed. As he lay prostrate on the ground, they dragged him out of the city, as one dead. It looked now as if this was the end of Paul's career. Full of anguish, his friends surrounded the apparently dead apostle. Probably they were praying, to find relief in their sorrow. Probably there was a boy there named Timothy. Possibly he ran for water to wash the blood from the wounded head of poor Paul. He revived. He arose. He returned to the city, undismayed. Peerless in all missionary reports these verses, 20-23 of St. Luke, stand unique. Sparing words, as if chiseled in stone, the powerful effect of these apostolic labors is not related, only hinted at. Before his wounds had time to heal, Paul with his friends was off for Derbe. Here too, he was incessant in his labor. "And when they had preached the Gospel to that city, and had taught many, they returned again to *Lystra* and to *Iconium* and to *Antioch*, confirming the souls of the disciples and exhorting them to continue in the faith. They did not try to make the Christian life appear pleasant. On the contrary, they made no secret of its serious realities, as "we must through much tribulation enter into the Kingdom of God." Nor was this all. While they insisted on the full spiritual life of the individual Christian, they were churchly, they were churchmen. Hence the formal organization of the churches was not neglected. They revisited every church organized. There must have been a considerable number of these. They placed elders, ordained elders, over the churches, thus providing for their regular spiritual ministrations. In this we have full proof that the work begun was in no way ephemeral. It was as a leaven, introduced into the masses of those heterogeneous populations.

This is the first report. It contains much more than is ex-

pressed in words. It tells of seed sown abundantly. It even tells of the ingathering of the first fruits of Asia Minor. Its evangelization had begun in an effectual manner. Those uncultured people proved a fertile field for such devoted missionary work. The movement, now carried forward by self-maintaining churches, made continued progress, even without the personal presence of the first missionaries.

It will pay to take another look at those cities and the work accomplished there. Antioch, Iconium and Lystra were strategic points. The first named was important as a governmental city. Iconium, noted not only as the city of the *Acta Pauli et Theclæ*, but for many centuries afterward in ecclesiastical and secular history. At Lystra Paul found his truest and most devoted fellow-laborer, the youthful Timothy, whom he reminds twenty years later: "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came to me at Antioch, at Iconium, at Lystra, what persecutions I endured."

When the tired Apostle is ready to say his last word to his beloved Galatians, before he lays down his pen, he begs of his readers: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Certainly we may believe that he alludes to the effects of that cruel stoning at Lystra.

Yes, those were heroic days, ever memorable, at the cradle of the first churches of Asia Minor, when Paul and Barnabas retraced their steps, in those hot regions, twenty miles from Derbe to Lystra; forty miles from Lystra to Iconium, and sixty miles from Iconium to Antioch, to strengthen the souls of those newly won disciples, the first fruits of Asia Minor. After this "first flight of the young eagle," Paul with Barnabas returned to the city in Syria, from which they had started, to report "all that God had done with them and how he had opened the door of faith unto the gentiles."

This report caused a sensation. No wonder. It was epoch making. Its echoes were heard in and from Judea. There

was some confusion in the camp of the Church of Christ, still so young and inexperienced. It became necessary then that the counsel in Jerusalem was held. There the Apostles were to decide whether the gentiles had to come to the new covenant through the portals of the old, Acts XV.

The first missionary journey to the heart of Asia Minor had been so rich in results, that Paul with Silas soon started on a second tour with the same object in view. First of all, Paul revisited the scenes of his former labors, to nourish and encourage the churches founded. At Lystra he was joined by Timothy, now as many years after a fast friend of Paul. No doubt the Apostle was gratified to find that the churches had survived. They were now "established in the faith and increased in numbers daily." Thus the Church had gained a firm foothold in the interior of Asia Minor. The seed sown had germinated and promised a rich harvest. But alas, too soon the enemy came to sow the tares. Jewish notions soon were in conflict with Christian principles. This was no fault of Paul. He had planted and he had watered as a good husbandman.

We are further told that the Holy Ghost forbade the Apostle at this time to preach the Gospel in "Asia." Here again we must remember that a vast part of western Asia Minor, was simply called *Asia*, there being a large province that was thus designated. In this province we find a few decades later a number of churches, the origin of which is unknown to us. We may be safe, however, in supposing that they originated in connection with Paul's labors in Ephesus, after he returned from Greece. It is evident that there too, on the western coast of Asia Minor, Paul found a fertile field for his labors.

Prior to Paul's missionary work at Ephesus, that remarkable man, Apollos, had been there, teaching and taught, and immensely useful. Similar to him, there were some twelve men, disciples also of John the Baptist, who now became Christians in the full sense of the word. Thus encouraged, the Apostle taught in the synagogue for three months. In so

short a time a band of believers had been gathered, who were ready to leave the synagogue. Then for two years the Apostle made use of the school of one Tyranus, so effectually, that in spite of adversaries, all the Jews and Greeks in the whole of the vast province called Asia, heard the word of the Lord Jesus. An immeasurable success indeed, and probably in close connection with the origin of the churches spoken of in Revel. II. and III. Remarkable miracles are recorded as having occurred there. That the Gospel made a powerful impression is apparent too from the fact that a large mass of cabalistic books, used for improper purposes, were brought forward and burned publicly, even to the value of 50,000 pieces of silver. No wonder, Paul remained longer than he had intended. No wonder too, that a trades union was stirred up to cause a riot, since Demetrius and his craftsmen felt that their business had begun to suffer. All this indicates the success of the Gospel in that whole region during those three years.

When we remember that somewhat later Timothy took up the work in Ephesus, and that still later and for many years St. John lived and labored there, we can infer how the whole region was permeated by the Gospel in the first century. Along with Ephesus, Pergamos, Smyrna, Sardis, Philadelphia, Thyatira, Laodicea, and near this Colossae, we have churches, which, before the death of St. John at Ephesus, had had a history. In fact, most had already declined, not having maintained the high spiritual standard enjoyed in earlier and better days. Some of them languished and were severely censured. With their outward organization complete, they were dead while they had the name of being alive. The one censured most severely, without a word of commendation, Laodicea, was dangerously near to Colossae. A letter by Paul to this church has been lost. During the life time of one generation they had lost their first love.

But even such a decline during the first century seems to be an indication of the great dissemination of the Gospel in

Asia Minor before the death of some Apostles. Some—for St. John was not the only one who lived to see these effects of apostolic preaching. St. Peter writing a letter “to the strangers in Pontus, Galatia, Cappadocia, Asia and Bithynia” was aware not only of the existence of churches in these countries, but also of their spiritual needs and dangers. How surprising: in all these vastly extended regions, there were to be found Christians and Christian churches, during the life time of these Apostles!

The missionary successes in Japan during the last forty years, are indeed remarkable; but with those of Asia Minor in a like period of the first century they can never be compared.

No less a writer than the younger Pliny is an involuntary witness to the permeating force of the early church. About A. D. 112 he was governor of Bithynia, a province that had not been touched, as far as we know, by any apostle. Nevertheless, this eminent and wise statesman was at his wits end in view of the spread of the Christian religion in his day. He reports to the emperor in Rome, that in Asia Minor not only the *cities*, but also the *villages** were becoming a prey to the “new superstition.” He was troubled, because the *temples were forsaken*. There was no demand for sacrificial animals, although he had already taken energetic steps against the Christians. What more could he do? He asked for further instructions from his imperial master. Neither Pliny nor Trajan relished the persecution of the Christians, but it

* The Roman Statesman thus bears witness, that in his day the *cities* were first Christianized, and that the peasant population followed the example of the cities. We find the same order some centuries later, in Germanic countries, of which we have evidence in both the English and the German languages. When the urban population had become professedly Christian, the more backward people dwelling in the “heath” were still unconverted. Hence they were called “heathen.” (As in German, “Heiden” from *Heide*.) This missionary practice is in keeping with St. Paul’s own method. In Asia Minor he began in the cities, Antioch, Ikonium, Lystra, Derbe and Ephesus. In Europe, Philippi, Thessalonica, Berea, Athens, Corinth, Rome. Some modern sects seem afraid of the cities.

seemed absolutely urgent that some effective means were employed to stop the spread of the new religion.

There are still other sources of information in regard to this. Even apocryphal books may have historical value. The "*Acta Pauli et Theclae*" are in one particular confirmed even by Theodor Mommsen, the most exact of historians. It appears certain that these *Acta* have a real historical basis. It is freely admitted, that in the present form this book contains much that is legendary and unreliable. But even in this form it throws light on the state of the early church. Tertullian already knew the book and its author. So it comes down to us from the first or second century. And the historic facts in it must be even much older. They must have had a real connection with St. Paul's preaching at Iconium.

As near as the original contents can be gathered and put together, they may be given briefly as follows. When Paul, on his first journey, had fled from Antioch, a pious man, Onesiphorus, had a dream that the Apostle was coming to Iconium. He went to meet him. And just as he had seen him in his dream, so now he beheld him in reality. He took him to his own house. There Paul lived and preached. There the band of believers met and prayed and communed. Beside this humble home, arose the mansion of a rich neighbor, of high rank and influential. His daughter, Thecla, could see from her room those meetings in the house of Onesiphorus. And she heard Paul's preaching. She was moved and experienced a change of heart. Her soul, thirsting for God, found peace in the Christ whom Paul preached. Thus she became estranged from her former friends. All earthly affairs were now of no interest to her. She grew cold to her lover, and became alienated from her family. They had Paul imprisoned. Bribing the officials, Thecla gained access to the Apostle, and was more fully taught the way of life. She was discovered. Paul was scourged and banished from the city. Thus it was expected that Thecla would be won back to her former way of living. In vain. All the persuasion of parents,

lover and friends, failed to win her back to the heathen life. Nor could she be forced to leave the Saviour. At last she managed to escape from Iconium, followed by Thamisris, her betrothed. He succeeded to overtake her. She prayed, and escaped. In her endeavors to find Paul she came to Antioch. As she entered this city, she was met by the High Priest of the same. It was on a festival. The high ecclesiastic, under the influence of wine, became infatuated by her beauty. Supposing that she was a common woman, he embraced and kissed her. To free herself from his embraces, she tore his calotte. This enraged him. She was arrested. Later, sentence was pronounced on her. She was to be delivered to the wild beasts before the close of the festival. But before the sentence could be executed, influential parties interested themselves and interceded for her. Especially did the women take her part, particularly the queen, who vouched for Thecla's appearance. This queen, Tryphaena, had seen in a dream, her daughter, lately deceased, and had been told by the same, to take Thecla, and adopt her, in place of the departed.

It was against the queen's wish that Thecla was led to the stadium. In the arena she was, as was customary, tied to a stake, entirely nude, excepting the cincture around her loins. She prayed: My Lord and my God, father of our Lord Jesus Christ, thou art the refuge of all the persecuted, the friend of all in distress! Behold, oh Lord, I stand exposed before all these people, to the disgrace of all womanhood! Remember me, oh, Lord, in this hour. Then she was delivered to the beasts. But the main one of these, a powerful lioness, refused to harm her. A bear approaching was thrust back by the lioness. This brute, with unwonted kindness, undertook to protect Thecla against all the savage animals. Then came a terrible thunderstorm, that extinguished the flames, which had burned the ropes and scattered her enemies. Tryphaena fainted. Thecla was permitted to depart, for fear of Claudius, then Emperor in Rome, to whom Tryphaena was related. She now took Thecla fully under her protection, in fact she took

her into her own household. How long she remained with the queen is not stated. Her further career is rather obscure. According to some accounts, she is said to have preached and taught and brought many to Christ. But statements in the various manuscripts are contradictory and burdened with many legendary miracles, so it seems impossible to get at the real facts. With all this there remains a historic basis, of actual occurrences, even in details, now well established.

So the name Tryphaena. She belonged to a dynasty which existed in Asia Minor, in the time of the early emperors. This much is certain, although from literature no knowledge has survived in regard to the same. Knowledge concerning this dynasty must have been lost, even before the middle of the second century.

What then, can we know of the same, in the twentieth century? The reply is: in the first place, from the book spoken of. In the second place, from inscriptions and coins. Von Sallet, Waddington and Mommsen have furnished the proof that such a queen actually lived in the time of St. Paul in Asia Minor. Also that she was related to the Emperor Claudius. So at this late day this piece of Christian antiquity has been confirmed.

What has been said in the preceding pages, occurred for the most part in the large "Provincia Galatia." Reference was made too, to the churches in that large western province called "*Asia*." The third of the large provinces was *Cappadocia*, to the east of Galatia. North of this we find Pontus, southward, Cilicia, approaching nearest to Syrian Antioch.

It is worth while to glance at Cappadocia, in this connection, even though in so doing, we exceed somewhat the period under consideration. As in North Africa, so in this great territory, we are ignorant as to the starting of churches, whose subsequent history is well known. And here, as there, the church flourished at a comparatively early date.

As with Galatia, so with Cappadocia, the boundaries were variable and were changed in different periods. In the time

of which we are thinking, this province may have been about 250 miles in length by 150 from north to south. It was a despised country. Karia, Krete and Kappadocia were said to be the three bad K's. The ancients told of a viper, which bit a Cappadocian, and died from this self-indulgence. But if those people were despised by other nations, they were selected by God. "For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world and things which are despised, hath God chosen." It is God's way, quite often, that the last shall be first. So in Acts, II, 9, Cappadocia is the first country named, of those in a westerly direction, from which people were present at the pentecostal miracle. It is a legitimate inference, that among those 3,000 baptized, there may have been some from this vast country. In this way the Gospel may have been brought there. Or, there may have been early missionaries, nameless, or to us unknown, who planted the church in those regions. St. Peter must have had them in mind when he wrote his first epistle, addressed also to them. I, Peter I, 1. That despised Cappadocia was abundantly blessed of God, became known in the third and fourth century, when the church appears there as a fruitful garden.

There we find flourishing churches, which have given Christendom some of her greatest teachers and church fathers. There was Caesaria, with a population of 400,000 apparently nearly all Christian. When the day of small things was passed, a weak bishop had to make room for the great Basil, who in spite of most powerful enemies remained steadfast to the end. Firm as a rock he stood by the truth as he saw it. The emperor was determined to break him, or his influence. He failed. The proud empress threatened to have his liver torn out of his body. He quietly replied: "Do so! It has given me much trouble for a long time." The brother of Basil the great, Gregory of Nyssa, was scarcely inferior to him as a teacher of the ages. Another one of the "three great

Cappadocians," Gregory of Nazianzen, is known in history as the *Theologian*. His father was a rich man, of Christian ancestors, a member of a seventh-day sect. His mother, Nonna, stands out as one of the great, good women of the ages. She had won her husband, the elder Gregory to the true faith. She had lived with him as bishop forty-five years. He died kneeling in prayer A. D. 374, almost a hundred years old. His greater son had in Cappadocia received the inestimable blessing, and has been a blessing beyond his time and beyond his country.

From all that has been said, it is evident that the countries of Asia Minor had an abundant share of Gospel days. But the Master keeps his word, when he promises and when he threatens. This is shown too by examples of Ephesus, Laodicea and by the whole of Asia Minor.

CLEVELAND, OHIO.

IV.

DOCTRINAL PREACHING.

CONRAD CLEVER, D.D.

It is next to impossible to realize the marked contrast between the preaching of the present and that which characterized the ages when the giants of the pulpit contended for the faith delivered to the saints, or bombarded sin with the broadsides of the Gospel. With these latter there may have been an over emphasis of doctrine. There may have been such a want of flesh and blood that the spirit of revolt has been justifiable. However, as in all revolts, there is room for the inquiry as to whether the swing has not been so severe that we are scarcely able to give a reason for the existence of the church, or the need of what in other ages was called a triumphant faith. This is not an age showing much patience with creeds and catechisms. It insists that there is an earnest call for lives in the right with honest doubt, more than for a need for men who can give a reason for the faith that is within them. In accomplishing this there has been a false emphasis laid upon practical Christianity, forgetting that all great ages of revival have resulted from a strenuous preaching of doctrines.

There is a profound truth in the watchword of Neander—The heart makes the theologian. But what modern scholar gave such diligence to the study of the doctrines that had been enshrined in the ecumenical creeds. A well-rounded man must know as well as feel. His reading must be in the Holy Scriptures, and he must be instant in season and out of season in giving attention to doctrines. A contrary state was feared by the Apostles. For the time will come when they will not endure sound doctrine, but will heap to themselves teachers after their own lusts, and will turn away their ears from the

truth, and turn aside unto fables. Christianity must always encourage investigation. It courts criticism. There can be no salvation that will not include the whole man. God is to be loved with all the mind, as well as with all the soul. An unthinking Christian would be as much of an anomaly as a heartless one. Every man must be a theologian. Those who eschew dogmas most strenuously, insisting that there is no room for them in an age or character that is wholly possessed by the Spirit, are always the most dogmatic. "Those who sneer at theology, if they think at all on the relations of the human soul to God, cannot escape the necessity of finding some answer to the questions that theology attempts to solve, even if the answer is that the questions are insoluble." When abstract doctrines are simply intellectually apprehended, producing no impulse to better living, the whole movement will simply end in a glacier, which however beautiful will freeze to death the affections that fired sacred service with enthusiasm. That these have been and are efficacious to the generation of that faith that subdues kingdoms and works righteousness is a matter of history, as well as of experience. "Terms like atonement and justification have a technical and abstract sound, which gives offence to many minds; but the truths which they embody, so far from being abstract are in close and concrete contact with the whole of human life." It is impossible to conceive of a living church, which will witness in a super-eminent way for the truth, that will not be able to present a systematic development of what is generally understood by the doctrines of Christianity, and which have grown by legitimate logical processes out of the teachings of Christ, by means of intellects that have been actuated by the influences of the Holy Ghost. The materials for this process we have furnished once for all in the Old and New Testaments. To the law and the testimony must every doctrine submit. But however hoary with age it must also submit to a new adjustment. For this science, and discovery, and growing experience cry out with all the passion of an infant in the night. Amid

all this movement there must be something that abides. Where shall this be found if not in the doctrines that have been the inspiration of the best energy that has been expended in the past for the advance of the kingdom and patience of Jesus Christ. When the old order is changing, there is a feeling that the new should not be so radical that the old will be entirely wiped out. Just here is the justification for doctrinal preaching.

The whole trend of the modern pulpit is away from this. No science has suffered so unmercifully at the hands of modern thinkers as dogmatics. That which but a little while ago was regarded as the queen of the sciences, and as that particular form of thinking that articulated the whole scheme of Christian science has come to be regarded as such an insignificant thing as to be thought hardly worth preservation. Professor John Stuart Blackie contemptuously remarks—How many thousands and tens of thousands of books on Christian theology have been written and published in the world that if they were all burnt to-morrow, would leave Christianity in the main nothing the worse, and in some points essentially better. There has been a violent separation between the ethical and the dogmatical as though these were absolutely contrary the one to the other. These are not for a moment to be regarded as spheres of thought, which are in any sense concentric and permeating each other at many points. Because of this unfortunate divorcement of that which God joined together with heaven's choicest benediction, men insist upon having the ethical and practical, and will not touch, so much as with their little fingers, anything that savors of the doctrinal. Dogmas have come to be associated with such ages as bred inquisitions and manufactured thumbscrews, and with a fear that becomes at times insane are to be eschewed. Vinet says in substance somewhere that the Reformers preached the doctrines with an ethical content, which made them like feathered arrows reaching the secret recesses of the human heart. The scientist with all his boasted freedom from preconceived ideas

must have a theory, which, for the time being, is as central for his thinking as the creed of an Augustine or a Jonathan Edwards. When this motive for doctrinal preaching will have become the necromancy of the pulpit there will be no need to defend it as now.

It is just possible that there is a decay of doctrinal preaching in response to the wishes of the pews. Here there is a lack of grip that will enable the occupant to wrestle with the problems of God and man, in their relation to each other. Congregations, for the most part, do not wish to gird themselves for a climb into the regions where they will have to take off their shoes, because of the holy ground upon which they must tread. "In many active and devoted Christian circles the notion prevails that the study of theology is rather a luxury for the Christian believer and worker especially if he be a layman." The sermonie efforts that are the most highly appreciated, where such sentiments are regnant, will be closely along the line of the undoctrinal. The practical element is so loudly extolled that the doctrinal is relegated to a class who are regarded as out of tune with the best of this generation. A cultured ministry is wanted, not a learned, especially not one learned in theology, unless it keeps its learning out of its preaching, save perhaps on great occasions.

Systems of dogmatic theology fall, in large part, still-born from the press, unless denominational pride by advance subscriptions floats the first edition, when feeling that a denominational literature is necessary for the existence of the denomination. The preaching, generally popular, even in the Reformed Church, touches with a canny hand the doctrines enshrined and crystallized in the Catechism, which we have all promised to preach, and defend. An announcement that the pastor would preach for fifty-two successive Sundays on the Heidelberg Catechism would send a chill up the backbone of the sturdiest Reformer, and would make the resignation by a comparatively unanimous vote comparatively easy to get through. Now, giving place to no one for a moment, in feel-

ing the need for a real emphasis of the practical side of Christianity, in so far as it is legitimated by the New Testament, is there not a crying need for a stronger flavor of doctrinal instruction from the pulpit, in order to save the Church from getting away from its moorings, through the malice of the devil and the cunning craftiness of unbelievers whereby they lie in wait to deceive? A Church with a conquering faith and doctrinally drilled so as to give a reason for its position among the churches of the world "is as much stronger than a Church that has life of its own, but no theology of its own, as a man whose activity is characterized both by enthusiasm and conviction is stronger than one who is solely under the sway of emotion."

As a justification for this dogmatico-phobia, it has been maintained that there is an irresistible conflict between the teaching of Jesus and that of His Apostles. He only taught religion without any metaphysics or systematical development, but the disciples, under the inspiration of the Greek masters of thought taught theology. The plant world necessitated botany when men began to think and classify. It followed as necessarily, as an intellectual stage follows the earlier stage of development in the child life. There must be a living process of scientific examination advancing alongside of the living process of faith. The day when things will be taken for granted will pass away, and then follows as day the night the scientific expression of the faith once delivered to the saints. Doctrines assume creedal and catechismic forms. Unbelief suggests inquiries in honest minds which can only be met by an intelligent affirmation of the truth in theological formulas. If there should be found a strain of the dogmatic in the teaching of Christ, as in the fourth Gospel for instance, it is charged to the writer of the Gospel, or stricken out as the work of a later redactor. If among the Pauline letters there should be found a page that is all aglow with the fragrance of the Sermon on the Mount, it is looked upon as an accident, or worse still as an impossibility upon such a Procrustean bed of

dogmatics. No one can follow the course of later theology without feeling that there is a gulf, well nigh as unbridgable as that between Dives and Lazarus, existing between the ideas of Christ and those of His Apostles.

It is certainly impossible to separate religion and theology. Man's mind can not lie dormant, while his soul mounts into the blazing empyrean seeking God, and inquiring what relations he sustains to him, and what responsibility these relations involve. Where the heart is there will the mind be also; but it is likewise true that where the mind is there will the heart be also. Whether religion be regarded as thought, or as a feeling of tranquil dependence upon some higher power, it must rely for support upon a conscious apprehension of that power. The intellectual apprehension of that object as true is one integral element of religion. In other words religion is practically inseparable from theology." Lactantius said: Religion is the bond between God and man's nature: in God the heart finds its happiness, reason the rule of truth, the will its freedom.

No young graduate of a theological seminary fails to experience a shock, when he realizes the duality existing between his theological education and the pulpit efforts that win him a place among the elect. It is felt in his studies later on, else it would be an irrefutable argument advanced by those who would discredit theological education because of its doctrinal loyalty. What relation, for instance, between the Institutes of the Christian religion and the preaching of those whose verdant minds are still fresh from the instructions of such a past master of dogmatic science? We all water our theological stock before we place it on the market, and the commodity, which we parcel out, is of such a weak dogmatic constituency that it would not bring the one half of one per cent. in a third grade theological seminary.

This arises from a feeling that the doctrines of Christianity possess dialectic importance, but are of comparative insignificance in giving the Christian life that structural force, which

enables it to overcome the gigantic forces of error in other days. It is to be regretted that long periods of Christian history have been practically lifeless, while there has been intense thought upon the great doctrinal themes of religion. Thought and life have been seemingly divorced. But a return to the normal relations between the two lobes of the Christian heart and life will never be reached, by casting to the winds the thoughtful apprehension of that truth, which has been held by the community of Christian believers. There have been times when there was such an overemphasis of the miraculous that the natural was so completely submerged, that transcendentalism became the ruling conception. A one-sided apprehension of the supernatural ended in a Docetic Christ and Christianity. The return to a proper apprehension of Christ as the Son of Man, the Divine—human in the Scriptures and the office of the natural in Christianity will not be gained by rejecting the supernatural altogether. Neither will the play of the practical element in Christianity be assigned its proper place by cutting away entirely from the dogmatic.

The new impetus given to modern thought by evolution, applied to theologic, economic and social life, has largely discounted the value of doctrines. In the degree that the miraculous disappears from the vision, the force of doctrines fades from the mind of the Church. Darwin himself said: "A science without mystery is unknown; a religion without mystery is absurd," yet the premises laid down in the "Origin of Species" and the "Descent of Man" force many men to the conclusion that the miraculous is not necessary for the teleologic perfection of human nature.

The repugnance to doctrinal preaching arises in part also from the demands for something that will not require too much thought. The inquiry predominant among a people returning from the house of God is, how did you enjoy it? It is contended that owing to the strenuousness of modern life the mind on the Lord's Day must be relaxed. Men will not come to hear preaching, if they be required to think intently, even

though it be upon the gravest themes of Christianity. Wealth and luxury have pervaded the sacred precincts of the sanctuary. The way to heaven must be made as easy as possible to the mind. Gifts will flow into the treasury, with unstinted munificence, but beyond that there must be pleasure. The late Dr. Dale of Birmingham, England, who made doctrinal preaching for a long life a matter of conscience, tells of meeting a well known preacher in his younger days who said to him I hear that you are preaching doctrinal sermons to the congregation at Carr's Lane; they will not stand it. I answered: They will have to stand it. In a day when enjoyment is too frequently mistaken for worship; when song and ceremony have taken the place of penitence and sacrifice, we need not wonder if the preacher yields to the popular clamor. It is ten fold easier for a sleepy conscience to listen to a discourse upon some current topic with a prelude upon some popular movement than an exposition of the seventh chapter of Romans. But to follow a well-connected discourse reasoning upon the Atonement, the Mediatorship or a Judgment to come means an unworldliness to which the majority of professing Christians are strangers. The minister who will reason of righteousness and judgment to come will need to be much in prayer and study. The great doctrines of the creeds and catechisms are insipid to the easy-going crowd that frequent the Church for enjoyment, or for a season of rest from the turbulence and strain of business and social life. The people are not longing for great thoughts. They refuse to be troubled with a Christian exercise that would challenge all their intellectual and spiritual being. These would take sleep from the eyes and slumber from the eyelids, and men would be found crying out Men and brethren, what must we do to be saved?

Philosophy and theology are not in such juxtaposition, that when theology begins philosophy must end but are inseparable parts of one and the same intellectual process. The repugnance to doctrinal preaching springs from a desire to ease the conscience, because the life has not been fashioned according

to the pattern shown on the mount. An age holding unwaveringly to the eternal verities crystallized in ecumenical creeds and catechisms, lacking but a shade of ecumenicity, can not be an age of unfruitfulness. We are not now thinking of an age when formalism has captured the soul, and the Church has fallen upon such evil times that the spirit has ceased to convince of sin, and righteousness, and judgment to come. Such a state may exist when all the genial currents of the faith-life are chilled. But eternal verities can manifest themselves in a practical Christian life. Paul, the dogmatist and correspondent, need not be separated from Paul the missionary and friend. The same spirit that wrote the earlier chapters of the epistle to the Romans also wrote the thirteenth chapter of 1st Corinthians. Imagine a great Christian warrior to be fed upon such pabulum, as is dealt out from a pulpit dedicated to the preaching of the ethical and practical at the expense of the dogmatical. It would be like feeding a giant upon pap or giving strength to a wrestler by having him dandled on the knees of prodigality.

The question naturally arises. Is it possible to present these great verities of the Christian creed, so that they will be apprehended by men of ordinary intelligence? That there has been a tendency, too frequently, to produce treatises upon doctrines in a jargon that had no affiliation with the life of an ordinary man, has been felt by those who had a passionate desire to preach the Gospel. The day for such is passed. The effort has been to write dogmatics so as to make it interesting. One of the latest has been in such a fascinating style, that one who had read many books upon doctrines confesses to an inability to take up another book, till this one had been finished. This will prove a Godsend to young students for the ministry, and save a long suffering people from despair. These bony skeletons, so necessary to save us from a jelly-fish type of Christianity, can live. They can be clothed with flesh and blood, so that men will feel that they are controlling forces in

developing a sturdy Christian character. People must understand that Christianity is the King's business, and that men can never be saved on a diet of broad grins. The audiences that hung upon the Apostles' preaching were drinking in the very strongest food. Those great preachers of the Apostolic Church, Peter, Stephen, Philip and Paul must have looked into the faces of men who said: *Sirs, give us great truths.* What they heard and believed was upon a plane high above anything that had ever entered into the heart of man to conceive. John Wesley caused tears to flow down the sooty faces of the colliers by giving them what he himself had gathered from the theological disquisitions which moved the ancient world, grown coward and old in the splendid philosophies and ethical disquisitions of the *Porch and Academy*. When church attendance is valued for the pleasure it brings, rather than the penitence it excites or the righteousness it provokes, doctrinal preaching will be the butt of the wise and witty, and devotion will cease to be measured by the vision of God it vouchsafes.

After Dr. Dale had preached to his Birmingham congregation for many years dwelling upon such subjects annually as "The Incarnation," "The Deity of Christ," "The Personality of the Spirit" and others of the same type he had expounded in an orderly and systematic manner all the principal doctrines of the Christian faith. His testimony is: "So far from finding that a congregation will not stand doctrinal sermons, my experience is that such sermons, if of moderate length, are of great interest to large numbers of people." What mighty heart pulsations have been found in a people to whom the atonement has become a great reality. The anchor of the Christian is then cast within the veil, and is fastened to the everlasting Rock of Ages. But the atonement could not thus move the hearts and consciences of men, unless it had in a measure been intellectually understood.

It is necessary for the ministry to get a renewed and regenerated faith in the power of Apostolic doctrine. We have

been exercising our wits in showing how inadequate has been the manner of presenting these doctrines, instead of emphasizing our energies to present the doctrines themselves. So sweeping has this effect advanced, that we have forgotten the substance in our concern for the form. With the catechetical idea fallen into desuetude, with the pulpit waning before the choir, with the idea of the Kingdom of Heaven being taken by violence giving way to palace-car accommodations for the King's highway the current is dead set against doctrinal preaching. May it be that there is a hesitancy in introducing these doctrines in deference to a full rounded belief in them both in the pulpit and in the pew? Firmly believed by the preacher, and demanded by the people there would seem to be a natural and irresistible trend towards these fundamentals of the Bible. The exigencies of the times demand something that is not being delivered. Nothing will extricate the Church so effectually from weakness and malarious debility as the preaching of Peter and Stephen and Paul, of Origin, Gregory and Augustine, of Zwingli, Luther and Calvin, of Wesley, Edwards and Chalmers. These found themselves at home when dealing with what we have called in this article the doctrines of the Gospel. These must be rehabilitated in the minds and hearts of preacher and people. The people must be led up, so as to long for this strong meat of the word. It will be a long struggle, in the face of much that is popular and directly away from this standpoint. It must come if the Church is not to wane before a semi-Christian theology, which has become ethical instead of dogmatical, and which submerges the idea of other worldliness into the complete conquest of the things of time and sense. "In one word, the truth does not make us truly free—free for ourselves, and free for others—until it is truth not merely to our hearts, but also to our intellects; to make it which is the aim and work of Christian theology." The preachers, for an age of aggressive thinkers, will be those who can give a reason for their faith. They will

call men to think deeply and seriously till the fire burns within them. They will cry out with prophetic earnestness and high priestly authority. We know whom we have believed; and imparting such knowledge, the powers of darkness must give way and a new revelation of the Kingdom of God be vouchsafed to the spirit of humanity.

HAGERSTOWN, MD.

V.

THE SPIRITUAL SIDE OF MATTHEW ARNOLD.

PROFESSOR CHARLES H. LERCH.

The name of Matthew Arnold is mentioned in some religious quarters with suspicion. When he lectured in this country, some years ago, he asked one of the trustees of The Union Theological Seminary in New York City to give him the privilege of looking into the workings of a school of the prophets on this side of the Atlantic. Thereupon he was shown the seminary. The then president of the institution, Roswell Dwight Hitchcock, seemed to be unusually puzzled in introducing the agnostic, as some of the students called the great English critic, and could do no better to offer as an apology for Arnold's appearance in a Christian pulpit than to eulogize his great father, Thomas Arnold—an idea which evidently did not please the son very much. Matthew Arnold was in an eminent sense the son of his father, but Thomas Arnold was in a no less eminent sense the father of a very remarkable son. Matthew Arnold does not suffer much in comparison with his great father, the once famous master of Rugby.

There is a dual nature in Arnold, the two parts of which when studied independently are in stronger contrast than they are in most men. The one aspect of that nature is the Arnold as he lived in the flesh; the other is the philosophical, the literary, the theological Arnold as he lived and walked in the spirit. His spiritual teaching, strictly adhered to by himself, could not have produced the warm-hearted man that he really was. He tried very hard intellectually to be heathen but was still Christian in spite of himself, as far as the outward manifestations of his life were concerned. He was a simple, good-hearted man, and in his manner of living not a

Hebrew, not a Greek. He loved humanity, and accomplished more in the direction of goodness by being good than some of his blatant critics. It was said that while lecturing in Baltimore he was somewhat stoical and would not melt; but it seemed as if the religious zeal of that city was trying to devour him.

If Arnold appeared cold to any one, he was not so to his friends. He may not have been such a saint as the Church canonizes, but then he was not the sinner whom it often rejects. Instead of being the stolid, indifferent critic he is often represented to have been, he was the warm friend, the faithful husband, the kind father, from the testimony of those who knew him best, and from his lovely and loving letters.

As a man of character, of noble qualities the Church could have been proud of him, even if as a theologian she could hardly have tolerated him. "Some of the views in his writings upon religious subjects were startling to orthodox churchmen," says Archdeacon Farrar, "but in spite of this he remained on terms of cordial friendship with the most eminent non-conformists. Whatever may have been their doctrinal divergences from his opinions, they saw that he wrote in a serious, sincere, and deeply reverent spirit. There was much to learn even from his writings on sacred subjects, and to the last he remained a reverent and regular attendant at church and at the Holy Communion." If this be true, asked a churchman, some time ago, how can the church explain such tolerance?

The church, in her tolerance towards Matthew Arnold is not guilty of an unusual offense. She has always had, and still has hundreds of men and women on her list of communicants, who were and are not one particle more orthodox, as far as her teachings go, than he was. She does not know the views or no-views which her members privately entertain, even if they publicly, and apparently assent to her tenets. But there is no mistake to be made in the case of Arnold. He not only had decided views on religious matters, which some

latter-day pharisees and hypocrites would keep to themselves, but like the honest and frank searcher after truth that he was, he took special pains to make them known. He was not afraid to enter into a controversy with any of the leaders of the church and to show them his exact position on religious and church matters. It is an open question whether Christianity in general suffers more from those who are unorthodox from the Church's point of view, but who still claim that by the propagation of their views Christ's interests are enhanced, than from those who are nominally only Christians but who do not stand for much in reality.

If Matthew Arnold was not straight in his orthodoxy, he was in his manner of life. He was a man of character which is a great deal more than can be said of a good many church members. His demands upon himself were high; his idealism was a lofty one. The church needs character quite as much as theology and doctrine. If Arnold contributed anything to the religious life of England, he did in not a small way from his personal side. The church is not consistent if she closes her doors to such transparent characters as that of Arnold and opens them widely and cordially to men and women who not only have no creeds but no characters.

Arnold who did not believe in the Christ whom Christians worship, lived at least the Christ whom they often profane by their actions. We do not have any evidence that he ever made such a spectacle of selfishness and bigotry of himself as some churchmen have done and still do. Men like Huxley and Arnold and others of their stamp builded better than they knew. If they did not make as good a showing in black and white as some good Christians seem to do, they at least gave a good account of themselves in flesh and blood.

There is a strong contrast between the methods of religious thinking of Matthew Arnold and of such a man as Dwight L. Moody. Arnold had mostly contempt for Moody's ideas of the Christian warfare, if he had not contempt for the man himself. The test to which Arnold put every man's work

was the purely intellectual one, which can not be applied very seriously to Mr. Moody's theology or preaching. He refers to Mr. Moody in his lecture upon Emerson when he was commenting upon the New England philosopher's saying, "What attracts my attention shall have it." "Well, that is our people's plea," adds Arnold, "when they run after the Salvation Army, and desire Messrs. Moody and Sankey." "Our people are very good in following conscience; when these are not so good in ascertaining whether their conscience tells them right." Arnold is opposed to religious excitement. He tries to probe every possible realm of truth with his intellect. He thinks he does not believe where he can not see. Moody accepts everything which the Bible teaches in its most literal and crudest sense. He is on perfectly familiar terms with God and is sure that he knows God's will quite intimately. To him special providences are every-day experiences. Arnold has only contempt for such intimacies and is content with calling God a force which makes for righteousness, "a stream of tendencies by which all things strive to fulfil the law of their being." Arnold is daring and fearless to penetrate even the Holy of Holies, if he thinks some truth lies hidden there. Mr. Moody is satisfied with the word as it stands written and associates with himself men only who will apply the principles of interpretation mostly as he does. Arnold will have an answer to his scrutinizing questions or he will play the critic. His intellect goes up and down the waste and barren places of his spirit seeking rest and finding none. If he had only had a portion of the superabundance of faith which Moody so stoutly maintains! If he had only believed God with half the zeal Moody manifests, what an advocate the church and religion would have had!

It was said by one of Arnold's admirers that in religious matters he kept along well established lines. If this were true it would not reflect credit upon a great student. One who writes for the purpose of leading men must not simply keep in the grooves of ordinary thought, must not be simply reiter-

ating what has many times been said, and perhaps well said. This is not exactly the case. Arnold did not believe in a personal God; the average man, when not influenced by agnostic teaching, does. No man by searching, to be sure, can find out God, but Arnold's methods of research cause one to disclaim God. Arnold was positive however, if God was not a person, that he was a force for righteousness, as every one could see, "a stream of tendencies by which all things strive to fulfil the law of their being." He could get no further in the development of the idea of personality than that God was "a magnified and non-natural man, who likes and dislikes, knows and decrees, just as a man, only on a scale immeasurably transcending anything of which we have experience; and whose proceedings we nevertheless describe as if he were in the next street for people to verify all we say about him." That seems to be the height of his argument against personality. He criticises, as he only can, philosophers and theologians for being dogmatic and for building their philosophy and theology upon the supposition that God is a person.

But Arnold does not evidently see that he is equally dogmatic with the philosophers and theologians when he builds upon the assumption that God is a force, a stream of tendencies. The word force has a more elemental meaning for him than personality. To his intellect the idea that God is a force making for righteousness seems to convey more than that God is a person making for righteousness. And yet from the purely intellectual point of view, and that is the only one by which we can judge Arnold, what can be known of the ultimate nature of either force or personality? He cut himself free intellectually as much as possible from communion with God and hence he was denied the greatest privilege of the true Christian of knowing the personal God through the medium of life and of the intellect.

Arnold is at once then disqualified from being an authoritative critic of Christianity as a life because for him to live,

as far as he could intellectually help it and was persuading himself that he was helping it, was not Christ. We have a right to believe, if St. Paul had come across his path, that he would have said to the modern Corinthian what he did to those of his day, "we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness." Paul, as usual, would not have been wide of his mark, for Arnold was by training considerable of a Greek. This is not to be taken in a remote sense, because from his habit of thought he not only looked at Judaism and Hellenism at a distance and for philosophical purposes, but he so lived in them that he looked at all other civilizations with the Jew's and the Greek's eyes.

Arnold refuses to think of God as a personal Father and of Christ as the Divine Lord and Savior. He does not enjoy the restfulness and peace which comes to one whose life is in touch with Christ's. Hence in his poetry chiefly he cries out from a feeling of dissatisfaction and more than any other poet of his time seeks rest and finds none.

Too fast we live, too much are tried,
Too harassed, to attain
Wordsworth's sweet calm, or Goethe's wide
And luminous view to gain.

When trouble and grief come upon him, when death takes away from him that which is very near and dear to him he goes to Marcus Aurelius or some other heathen philosopher for consolation instead of to the Lord. Lowell says of Thoreau that he insisted on going back to flint when he had a match-box with matches in his pocket; so Arnold insisted on going back to the heathens for spiritual comfort instead of to the Lord of light and life.

Arnold does his best to disprove the divinity of Christ. He thinks that the reporters of Christ, as he calls those who recorded His sayings, were simply caught up by the apocalyptic spirit of the times and were so overawed by the superiority of Christ's personality and the wonderfulness of His

works that they ascribed to Him divinity. The idea of Christ's working miracles was pure hallucination with the Disciples. Arnold however believed in the historical Christ and regarded Him as a very superior man. He laid great emphasis upon the teachings of the Lord, especially upon their very practical side. "Conduct is three fourths of life," according to the gospel of St. Arnold. So sure is he of this arithmetical calculation that he repeats the saying again and again until it becomes almost proverbial. And yet with all his repetition, which is a characteristic of Arnold's style, and with all of his lucidity of expression it is not an easy matter to state a spiritual truth in terms of exact mathematics. We believe that it would be nearer the mark to say that conduct, good conduct, three-fourths of it, all of it, is the result of Christian living. The Christian man seeks The Life, in order that he may have it abundantly, and the outward manifestation of that life, the conduct, if you wish to call it so, will assume proportions to the real, inner life. Those of Arnold's persuasion aim first at conduct, it may be with them a matter of three fourths of life, and they will never have The Life from which flows all conduct. Given personality of the Deity, which Arnold will not grant, living in the presence of that Deity with love, reverence, and obedience, and conduct will be an afterthought. A man's conduct, good conduct may not perhaps constitute one tenth of his life if he does not feel himself responsible to a divine personality. It would be just as good theology to say that to one who feels no personal responsibility to a Higher Power expediency may be three fourths of life. All the spiritual teaching expressed in Arnold's best manner does not begin to wear with that imparted through the literary or unliterary styles of the New Testament writers of whom he spoke somewhat disparagingly. Two such sayings of St. Paul as, "the life which I now live in the flesh, I live by the faith of the Son of God" and "I can do all things through Christ which strengthens me" are more fraught with mature thought and the possibilities of truth than all the Arnold anthology put together.

Matthew Arnold's chief occupation in life was inspecting the schools of England. Whatever leisure was left him from this work was devoted to literature and theology. One, who knows only the poet, the critic, the theologian, Arnold, hardly suspects that he was "a humble" inspector of schools, as he humorously called himself. What made his school reports so valuable, besides interesting, was that he did not gather his information at a distance but from a personal inspection of the schools. He came in contact as inspector with all classes and conditions of children and he saw the influence of education upon the poorest and the humblest in the lanes and by-ways of the great cities.

This touch of his life with the world's life had an ameliorating effect upon him and made him the sympathetic friend of the teachers and the taught in the most discouraging conditions of school-work. He looked at the schools of England in a different spirit from what he would have looked if he had received his information about them only at second-hand. Sir Joshua Fitch, who writes about the influence of the two Arnolds upon the educational work of their day, says that "from the official point of view, Matthew was not, it must be owned, an exacting inspector. If he saw little children looking good and happy, and under the care of a kindly and sympathetic teacher, he would give a favorable report, without inquiring too curiously into the percentage of scholars who could pass the standard examination."

Imagine now that Arnold would through necessity have been compelled to make a study of the religious life of England as he did of the school life; suppose that circumstances would have brought him face to face with the methods of the Salvation Army and the missionary work of Mr. Moody, would he have spoken of a great deal of the real, vital, religious work done for the masses as he did? Face-to-face inspection might have changed his mind. If he could have seen the wonderful influences of popular Christianity, which he held in contempt, upon the masses of humanity in down-town churches

and missions, he would not have thought of other theories by which mankind might be helped; yes if he had come under the direct influence of this best popular Christianity, and if he had opened his heart to its reception, as he always advocated the principle of self-abnegation in the search for truth, Mr. Moody might have converted him, he might never have written such irreverent books as "God and The Bible," "Literature and Dogma," and the church might have gained a mighty Apostle. As a writer on educational matters Arnold's reports are important; as a writer upon religious matters his word can not be taken seriously.

But a man, however erratic and mistaken in his views upon a subject, can not help but accomplish some good. He either by his one-sidedness makes clear the other-sidedness of the question under discussion, or shows the truth of a position by the absurdly false attitude which he takes towards it. Arnold, like most men, could not be great in all things. That he ranks high as a student of literature can not be doubted; that he does not rank high as a student of theology, is just as readily believed by those who will examine into the matter. He had not the time nor the opportunities to devote to the study of theology that the great specialists on that subject devote to it. Great as his researches were for a layman, they were not extensive and thorough enough to make his conclusions of much weight with men of learning. He was and is no doubt misleading to the superficial. His Hebrew and Greek were not such as the great commentators and editors in these languages possess.

Still he asked a great many questions which caused men to think hard about the faith which they thought they held. Such keen intellects as his was, even if they are perverted, serve their purposes. He made it very uncomfortable for those who adhere to the letter but have not too strong a hold upon the spirit for which the letter stands. It was said some time ago by a missionary in Utah that he took with him to a mormon meeting some students from one of our strongest

seminaries, and that he told them that after the meeting they would have the privilege of crossing swords with the apostles of polygamy. He found in almost every instance that the unprepared students came away from the conflict humiliated; they knew mormonism in general, but they never dreamed that so much could be said in favor of its malicious practices, and that along biblical lines. So many a believer is put to the test when called to witness for the faith that is in him by such a sharp and searching man as Arnold. Perhaps before reading Arnold he never knew that he believed as little as he did, and that what he believed might easily elude his grasp. The intellectual Christian, if he comes out safe from a study of Arnold will feel all the more strongly fortified in his Christian position. He will, perhaps, in all sincerity, be compelled to say, Him whom I have ignorantly worshipped, Arnold, the agnostic Arnold, has really preached to me.

Arnold has certainly helped, by his writings, to bring to the front some of the most recent methods of studying the Scriptures. He propounded so many puzzling questions to those theologians and students of the Bible who held to the literal, verbal inspiration, that serious-minded men of the old and the new schools of Biblical research were either compelled to evade him or find some intelligible explanation for their beliefs. Christianity has been more than once held up to double ridicule, first, by irreverent questioners, such as Arnold; second, by credulous students, who put up a lame and ridiculous defense in her behalf. Dr. Washington Gladden somewhere says that it is instructive to observe the ultra-conservative critics play steadily into the hands of the anti-Christian critics, furnishing them with ammunition with which to assail the very citadel of the Christian faith. Unprejudiced students will certainly appreciate the value if not the spirit of Arnold's examinations and cross-examinations of the witnesses of Christianity, and the earnest enthusiasm and desire on the part of men and women for a more searching investigation into the grounds of their own beliefs, which no

doubt have been engendered by his methods of examination. The best Bible students of the present day are well fortified to answer Arnold's questions, because the spirit and the manner of answering have changed greatly since the years when Arnold seemed to triumph over the literalists. We do not believe that he could shake the faith of any live, up-to-date Christian of the present time, not so much because of the erudition of the latter, or because of his advances in scholarship, as of a clear knowledge along which lines the emphasis for his faith must be put.

EASTON, PA.

VI.

REPORT OF THE REV. JACOB LISCHY TO BISHOP AUGUSTUS G. SPANGENBERG.*

TRANSLATED AND EDITED BY PROF. W. J. HINKE.

The *sixth* place was "*Modencrück*" (Muddycreek),⁸⁰ to which I was called by several elders. I preached the first time in the church from the passage: "His sweat was as drops of blood," with such inexpressible assurance and happiness, that their heads and hearts were carried away. They would not let me go, but implored me so long, until I accepted at once a call, signed by fifty men, among the signers were even confirmed separatists, who have since felt like pulling out their hair over it. I then preached a whole year among this wicked people, for they had the reputation of being the most wicked and godless people in the whole country. Hence the Separatists, Baptists and such like people said, if Lischy succeeds among these people we must believe that his work is of God. I continued to preach in this firm hope, brought about a Reformed organization of the congregation and installed elders among them. Some of them, however, conducted themselves so miserably by drinking and dancing that I was compelled to depose them from their office and excommunicate them before the public congregation as children of the devil and of hell. They submitted to it and were afraid to open their mouth. Then I would treat them with respect and make use

* Continued from the October number.

⁸⁰ According to the church record of the Muddy Creek congregation, opened by Lischy himself, he accepted the call tendered to him by four elders and more than forty members of the congregation on Thursday before Easter of 1743. On May 19, 1743, Eberhardt Riehm, "der Vorsteher und Helfer," together with four elders and 57 members signed the constitution of the congregation drawn up by Lischy. He remained the pastor of the congregation till May, 1745, when he accepted a call to York.

of their love to me. For a whole year I could do with them what I wanted. They were always satisfied and loved me exceedingly, so that some of them said to my surprise, if they would give up Mr. Lischy, God should give them up. They would live and die with me, etc. With such compliments they often vexed me and yet I told them publicly and privately, that they were children of the devil, but that Jesus Christ our Saviour, could deliver and save them from all chains and bondage. This I represented to them very touchingly. I did nothing but preach, and did not pay special attention to them, nor was able to do so, because they were so much afraid of me that, when I wanted to visit them and speak to them before the Lord's Supper, they had either run away from home or received me with much trembling, so that I did not know whether the Saviour was working among them, until I heard finally that several among them showed signs of conversion. I even heard that they met and spoke with each other about spiritual things. They would not drink nor curse with the others, nor do similar things. Who knows, I heard the people say, perhaps they are even becoming Herrnhuters or Pietists. I promised my elders to investigate this matter and when I was through with it I had found that they were thoroughly awakened souls, earnestly concerned about the salvation of their souls. They related to me during what sermon they had been awakened so that they had felt their condemnation and, in view of God's curse and wrath, had not known what to do. Then they heard me say that in such a condition one should come to Jesus. This they took to heart, prostrated themselves at the feet of Jesus and at once received his pardoning grace. Others felt that they were still under the curse, and could not secure pardon. I was, therefore, compelled to further help these people. I asked them to meet at a certain time. We sat down upon a meadow and I said to them: My dear souls, let us now speak with each other fraternally and without reserve, forget that I am your pastor, lay the name aside, I am also a poor sinner, who enjoys God's

grace and I am glad when other souls reach the same condition. They gave me their fullest confidence and told me thoroughly the condition of their souls. An enemy was lying behind the fence who heard us. He at once made it known, which caused a great uproar. People said, now we see what this leads to. They call our pastor "thou," and he says, he is nothing but a poor brother. The one, they said, told, that he intended to hang himself, being in great despair, the other related he had received grace and the Holy Ghost at such and such a fence, the third told that he had found the Saviour at such and such a hedge and so forth. There was great excitement. I spoke on the subject in the church one day, intending to quiet them, but they would not give in. George Hegi arose and said: "What does this mean when people want to hang themselves." George Bibighaus, who had felt that way, arose and replied: "Did you never sing: Anguish drove me to despair." "Yes," he said, "but my guardian and my shepherd is the Lord." I told him from the pulpit: "You are an unconverted man, and since you have never felt any anguish about your misery you must be a child of the devil." That made him run out of church. Another one arose and said he had nothing against me, but he could not bear to hear the farmers call me "thou," was it not written in the Scriptures, that people should count the pastors worthy of double honor (I. Tim. 5:17). When I wanted to explain this to him he also ran out. The church was filled with people. I explained the whole matter to them, so that they became quiet and calm and, after the services, most of them went home well satisfied. However, Satan did not rest, but started one slander after another. I finally resolved to move to "Modencrűck" to keep the awakened souls in the way of grace and to keep the enemies in check. I called the former together one day to lay this matter before them. They were all very happy over it and were willing to build me a house. We at once settled upon a lot, where a parsonage and school house should be erected. We drew up a writing which each one signed and, as half of

them were Lutherans, who did not want to appear as though they had become Reformed by signing their names to my paper, we agreed to appoint also Mr. Nyberg³¹ as inspector over our intended undertaking, hoping that he would accept it. This he did and soon afterwards expressed his satisfaction in a letter. Now, in order not to make our enemies feel bad and not to make them think as though we intended to begin a new movement or separate from them, our resolution was read after the sermon to the assembled congregation and approved by all the people. But I soon noticed the secret plan of the devil, since most of the people favored the idea to erect the building near the Church in order to hinder our intended project. Hence I announced publicly that the house would be started to-morrow and would be put upon the lot which had been selected. Whoever wished to help would have liberty to do so. The next day eighteen men began at once to fell trees and within six days the house was erected and completed so that I could move in. The enemies called it "Little Bethlehem," which name we accepted. Shortly afterwards I dedicated the building. A surprisingly large number of people was present. I composed for the occasion the hymn: "Oh Jesus Christ, my God and Lord," etc. I told them all, that we had built the house not only for a parsonage and school house, but mainly to have a place where we could quietly meet to speak with each other of Jesus and of our souls. No one had any objections to make, they rather expressed their satisfaction. Especially the little awakened flock was happy and glad that they would now soon have what they had hoped and longed

³¹ Lawrence Thorstansen Nyberg was born in Sweden. In answer to a call of the Lutheran congregation at Lancaster he arrived there in the summer of 1744. He had been won by the Moravians in England, and on his arrival in Lancaster tried to win the congregation to the Moravian union movement. As a result a struggle ensued, which led to the separation of the element favorable to the Moravians in the summer of 1746. (See *Hallesche Nachrichten*, new ed., vol. I., p. 176.) Later Nyberg preached in Lebanon and York and also among the Swedes in New Jersey. He went to England in 1750, where he served a Moravian congregation at Haverford West, in Wales.

for. Even some Separatists joined us who said, that they were now compelled to see and to confess that the Lord was with us.

After this our enemies planned more than ever a fight. At one time they resolved to attack me after the sermon and to beat me half dead. Some said, there was going to be bloodshed in the church. The women were to begin the fight by attacking me. But they were smitten and convicted by the sermon to such a degree that they forgot all quarrel and allowed me to go away in peace. At my departure several of the women exclaimed: "Look, look, there he goes, nothing will happen to-day." Afterwards they resolved to secure a warrant for the land on which the church stood and then close the church against me. But my friends heard of it, and headed them off in Philadelphia by securing the warrant first. This embittered the enemies more than ever and they called us church-thieves. But I am still preaching in the church and no one says anything against it. I have many hearers, even the enemies come, for they like to hear me. They say, we hear the preaching of Lischy with joy and pleasure, for no one can object to that, but we do not want to have any fellowship with him. I had promised a school teacher to the awakened souls, and as the brethren (in Bethlehem) were not able nor willing to give me a school teacher and I had to have one for this winter, John Adam Luckenbach came very handy to me, who had long ago asked me for such a position. I allowed him to move into the house, which he did. He has been our school teacher for this winter. He is an awakened man and has already written to the congregation. We have twenty children, who stay here the whole winter, for whom we provide meals and lodging, besides there are those who attend the school only during the day. The grace of the Saviour is working in a number of them, they are doing very well. I conduct a song service every evening, speaking with them of the Saviour and his wounds. When I am not there the school-master leads. Our society grows under God's blessing, four-

teen men are active in the work of the Lord, with whom we can be thorough. The number of the convicted and partly awakened souls is still larger. Of the women I do not know much, as I have not made it my business to converse with them, although some have complained of it and asked, whether the men were alone to be saved, they also needed it, etc. The members of the society have written their views to Bethlehem concerning the women and have asked for a sister. If one be needed anywhere in Pennsylvania—and can serve to advantage, I believe it is here at the “Modencrück,” for I hope that the dear Saviour will make this a nice place and gain many a soul.

The *seventh* place is *Cocalico*,³² where I have preached every four weeks in the afternoon. But because it grew too late during the winter I have abandoned it for the time being. They can come in the forenoon to the “Modencrück” church to hear the Gospel. There are many awakened souls living there, but most of them are unknown to me since my time was never sufficient to visit them and speak to them.

The *eighth* place is *Warwick*,³³ where I had large audiences

³² The Reformed congregation at Cocalico was organized about 1730. It is now Bethany, near Ephrata. For a sketch of its history see the writer's article in the *Reformed Church Messenger*, January 4-18, 1900.

³³ This is now the Moravian congregation at Lititz, in Lancaster County. An old record at Lititz gives the following interesting account of the origin of the congregation: “In the month of December, 1742, Count Zinzendorf, on one of his journeys, passed the night in the house of Jacob Huber here in Warwick township, where he conducted a song service and made an address. On the day following he preached in the court house in Lancaster. George Klein, one of the neighbors of Jacob Huber knew of it, but did not think it worth the while to go there. But during the night he became so restless that he resolved to go to Lancaster the next morning to hear this man preach. This was done, not without leaving a deep impression on his heart. Soon afterwards there came, according to agreement, Jacob Lischy, then a minister of the Brethren Church. He preached a sermon in the house of Jacob Huber, at which Paul Lesson was convinced of the truth. From that time on Jacob Lischy continued his sermons at Muddy Creek and also here at Warwick, with great blessing, so that many Reformed people at both places were awakened.” A church was built, called St. James Church, which was dedicated by Nyberg on July 25, 1744.

in the beginning, and, as the Gospel of Jesus Christ was doing its work there, I was much loved. But there are several quarrelers there and especially a whiskey house near the church, where the quarrelers first load up and often cause great offense before and after the service. Hence several elders asked me to preach at another place, notwithstanding the fact that the church was first brought into existence through me. For a long time I was unwilling to yield to their requests, because the right was all on our side, but at one time, while on the pulpit (my elders and other people having already stayed away from church) it became perfectly plain to me that they were right and that I should follow them. At that time I preached my last sermon in it and told the people that henceforth I would preach elsewhere. This I have done since. The church has since been empty and the quarrelers have often asked me to preach again in the church, but I have always refused to do so, because I feel more blessing in preaching in the houses. The whole congregation holds with me. There are awakened people there and souls longing for grace. But I can neither give their numbers nor their names, as I have never had the time to visit them and make myself acquainted with them. I believe that there will be a house like here at the "Modencrürk." They have often offered to build such a house, but I have never been able to consent to it.

The *ninth* place is *Tonigal* (Donegal),²⁴ where I preach only every six weeks and only on week-days. They are now building a church, which will soon be ready and which I am to dedicate. It is not a large but a nice congregation, whose members from the first hour to the present time have remained loyal to me. They have often asked me with tears not to abandon them, but to have patience with them. Several days ago one of their deacons, an intelligent man, visited me and brought me all kinds of provisions. I took him to our society,

²⁴ This preaching place at Donegal is now represented by the Reformed congregation at Elizabethtown, Lancaster County. The old church record of the congregation was opened by Christian Henry Rauch. A church was built there, which was dedicated by Lischy on March 22, 1745.

at which he wept like a child and said: "To-day I realize that I never believed in Jesus. I had thought, indeed, that I had been changed by his teaching, but now I see that I deceived myself and that I am still under the curse and in unbelief. He wept so much that he had to stop speaking. He departed much cast down and commended himself with tears to my prayers. There are other awakened souls there, who long for grace. The wife of the deacon is thoroughly awakened. A Jewess by birth, who has become a Lutheran, weeps every time, when she hears of the Jew Jesus Christ, her friend, who had hung on the cross. I once visited her, she was touched by grace and wept bitterly.

The Mennonites, who live there, at first came frequently to hear my sermons, for they liked to hear me. But their minister forbade them to come.

The *tenth* place is "*Quitopahül*" (Quitopahilla),³⁵ where I preached in the house of a rich man, named Baltzer Ort, and because many church people do not live there, the Mennonites constituted most of my hearers. I preached there several times and administered the Lord's Supper to seven souls. They loved me very much. Baltzer Ort and his wife with several other souls are awakened and seek grace. The door is open to me there and I can preach whenever I wish; they will consider it a favor.

The *eleventh* place is *Coventry Town*.³⁶ This is the congregation which Mr. Boehm tried to take away from me, because it lies so near to his district. But when the lawfully called shepherd came the wolf fled and did not show himself any more. They have a pretty church, but it is a wild and

³⁵ So called after the Quitopahilla, a small branch of the Swatara, which passes through Lebanon. Balthasar Orth, at whose house the first services were held lived at the foot of the Conewago hills, five miles southwest of the later Hebron Church.

³⁶ Coventry is now represented by Brownback's Church in Chester County. The old church record of the congregation, begun by Lischy, is still in existence. It shows that Lischy's call to Coventry was dated April 10, 1743. It is printed in the *Büdingische Sammlungen*, vol. III., p. 109.

godless people, among whom the admonition of the Apostle Paul: "Brethren, be not drunk with wine" (Eph. 5:18) is of no avail. For quarreling and scuffling, dancing and jumping, drinking and eating is their delight. Yet they hear me gladly and even weep occasionally and are sorry that they are such poor slaves of the devil. The elders love me. The dear Saviour has given me there three children, who are awakened and have been pardoned. They can be clearly recognized as children of God. There are also several Mennonites, who hunger and thirst after grace. They love me very much and miss no sermon. Among them is a Mennonite preacher, Jacob Bach, who on a late visit asked me to come to his house. I found him as well as his wife very anxious for forgiveness. They asked me with tears to visit them again. Among them is also a girl of about sixteen years. The Mennonites wanted to forbid her to hear my sermons. But she said, even if they would take her head off, she would not give me up. She had never heard any other man speak in such a manner. The last time when I visited the people with whom she stays and when I spoke to them she leaned on the spinning-wheel and listened to me with open mouth. However, there are also several Reformed souls there who have been convicted by the truth, but I have not been able to become acquainted with them, as I am always compelled to leave immediately after the sermon.

The *twelfth* place is *Schwata*,³⁷ to which place I was most urgently asked to come. Great crowds of people of all kinds came to hear me. But as it lies far away I could but rarely visit it, although I met with a hearty reception. They have a church, situated upon a hill, which is open to me. There are convicted and awakened souls in that locality. Since I was sick I have not been there for half a year, which has pained them very much. I preached there a few weeks ago. They

³⁷ This preaching place was near Jonestown, Lebanon County. There was a Reformed congregation in existence on the Swatara before the year 1739. See "Minutes and Letters of the Cetus of Pennsylvania," p. 16. This report of Lischy proves that a church had been erected before the year 1744.

did not let a word fall to the ground, but tried to persuade me with presents and tears to visit them more frequently and not to abandon them. They have already sent me two calls and while I am writing a wagon has arrived at my house with flour, wheat and oats from that place to provision my household. I could not give them a certain promise, because it was impossible for me to carry it out. If the brethren will assist me and give me an opportunity to visit these people, it will soon be evident how many souls there are who want to be converted and to be saved.

The *thirteenth* place is near Ephrata, also called *Cocalico*,³⁸ the place where I lived for some time. They had a Reformed preacher, yet they asked me to preach occasionally in their church, which I did. I also baptized my child there and an adult, at whose baptism a special grace and power of Christ's death could be felt, so that all the people were touched and brought to tears. It made such a deep impression upon this man that it has stayed with him to this present time. The people there loved me and showed me much kindness, but because they were unwilling to submit to a fixed order and I had too much to do besides, I gave them up again. This grieved most of them very much and they asked me immediately for God's sake to continue to preach for them but I persisted in my resolution and was unable to grant their request.

The *fourteenth* place is *Erlentown* (Earl township).³⁹ There is a large church and a large congregation, which I found in a poor and disorderly condition. The people urged

³⁸ This is most probably the same preaching place as that previously mentioned under number seven. The Reformed preacher referred to by Lischy was perhaps Tempelmann, who, as we know from the journal of Schlatter, preached there in 1747. See "Life of Schlatter," p. 159.

³⁹ This was no doubt the Zeltenreich congregation in Earl township. This report of Lischy proves that it was in existence before the return of Rev. Mr. Rieger from Holland, in 1745, who is usually regarded as its founder. The earliest pastor of the congregation was most probably John Conrad Tempelmann, who is known to have baptized Susanna Baumann, a daughter of Henry and Catharine Baumann, on September 8, 1732, in Earl township.

me very much and frequently came to see me before I accepted them. This I did finally and promised them to preach for them every four weeks, until I could secure some one else for them. There are several awakened souls living there, especially one of the deacons, a man who confesses that the crucified Saviour has appeared to him and, since a short time ago, has made his influence felt in his heart. The people hear the gospel gladly and some think of such an institution as here at "Modencrück," but it is too early for that. I am not very well acquainted with them and never see them except in church. For this reason I am not able to give a complete statement of any congregation, because thus far I have aimed at nothing else but to preach the Gospel and to allow Christ and his spirit to operate.

The *fifteenth* place is *Lancaster County*,⁴⁰ near the new town, a place where I preach every four weeks, in the afternoon, at the earnest solicitation of several people in the new town and of those living in this district. It is a very peaceable people. They love me very much and hear the Gospel respectfully. There are awakened and some pardoned souls among them, but I have not become fully acquainted with them except that I am their preacher. All kinds of people come to hear me there.

The *sixteenth* place is *Tulpehocken*,⁴¹ to which I have been

⁴⁰ This preaching place is represented to-day by Kissel Hill, because in a later diary Lischy mentions Mr. Kissel, Sr., and Nicholas Kissel, Jr., as its most prominent members.

⁴¹ About Lischy's visit to Tulpehocken, Boehm writes as follows in his "Second Letter of Warning": "As regards Jacob Lischy he pretended this spring to be a Reformed minister from Switzerland before two Reformed elders at Tulpehocken. He assured them that he had nothing to do with Count Zinzendorf and the doctrines of the Herrnhuters [Moravians], but that he had come, last summer, to this country with a merchant ship. He was able to cajol them by his fine smooth words and they appointed a day for a meeting to accept him if their brethren were satisfied with it. But when they came together, several were better informed that he was a true Herrnhuter and hence they sent him away. He had offered to them, because I had agreed to administer the communion to them twice a year, and to baptize their children, not to lay any thing in my

called by a very rich, but godless man, to preach in his house. This I have done three times with blessing, through which he and his wife together with several other souls have been convicted of the truth and have learned to love me. They ask very urgently that I continue to preach them the Gospel.

The *seventeenth* place is "*Cushehoppen*" (Goshenhoppen),⁴² to which I was called a half a year before I came to them. The congregation wrote to me through the school-master, but because my coming was so long delayed, Mr. Boehm meanwhile did his best to fill the heads of the people with all kinds of slander, so that I found most of them very gloomy and antagonistic. They hardly allowed me to preach in the church, but a few urged me to come again. The next time they would not let me into the church, because Mr. Boehm had told them that I was a murderer of souls. He would rather make peace with the devil than with me, etc. I preached under a large tree, while the people sat around me. I also baptized two children under the tree. An honest, grey-headed man held the baptismal vessel and a little boy held my book. It was a blessed service, most of the people wept heartily. An honest, old Mennonite preacher, who heard me, said to the enemies: "The ass of Balaam had more sense than you people, because he made way for the angel of the Lord, but you oppose the servants of God maliciously." During the third service I stood at the church door, on the highest step, while many people stood before me and although it was very cold they listened to me with much attention. It was also blessed. There are several awakened souls in that place, who love the brethren. They desire me to continue preaching, but I did not promise it to them.

way, but to allow me to continue, he would only be their minister and preach for them. But in one of the homes he allowed this remark to slip, if he had only been two or three times in the church it would all come different. When this was made known to the people they recognized more fully his cunning falseness."

⁴²About the efforts of Lischy at Goshenhoppen see the statements of Rev. Mr. Boehm in his report of 1744. "Minutes and Letters of the Cetus of Pennsylvania," pp. 26-27.

The *eighteenth* place is *York*⁴³ at the Catores (Codorus), with a very large church and a still larger congregation of at least 300 souls. They wrote me at first a letter asking me to visit them, but I could not find the time to do so and hence postponed it very long. Meanwhile all kinds of slanders were spread there, for instance that I deny the existence of God and reject the five principal points of the Christian religion, that I am a Zinzendorfian and the like. When I came there I was very poorly received. The man, who had written the letter of invitation was much afraid that I would scold him severely and he would have to pay me himself. But I comforted him and told him that this was not a new experience to me, but that I was used to such procedures. I asked the elders to meet and I explained myself to them, whereupon they opened the church to me. A large number of people assembled, so that not half of them could get into the church. I preached twice on that day. The people were much surprised. They hardly knew how to show me enough kindness. The Reformed members wanted to give me at once a call. They did so and wrote me a very touching letter, to which all the elders and deacons signed their names. After that I went there again and met with a grand reception. They took up, with open mouth and heart, every word I said and acted like hungry chickens. I felt much at home among them. I also met several awakened souls among them who had become acquainted with the brethren in Germany. They said that they had seen at once that I was one of the brethren, but they had been unwilling to speak to me, because they thought it would cause me injury among the Reformed people. It is certainly a large and beautiful field, in which the Saviour will gain

⁴³Yorktown, on the Codorus, was laid out in October of 1741 by Thomas Cookson, Deputy Surveyor of Lancaster County, by special order of John, Thomas and Richard Penn. In November of that year twenty-three building lots had been taken up. Lischy was called by the congregation at York on August 12, 1744, and when he declined to accept this call, it was renewed on May 24, 1745. This second call, which was accepted by Lischy, is still preserved in the archives at Bethlehem.

many a soul. They wait with great desire for my return when I am to organize the congregation and administer the Lord's Supper.

These are the places where I have preached during this time, so that I was often weak and tired and frequently hoarse from speaking. There are still several other places, at which I have preached from time to time, but I am becoming tired of writing (and I suppose you are tired of reading my report) which is too lengthy, although I have sketched it as briefly as I possibly could.

My dear Bro. Spangenberg, I will now tell you in a few words how I feel in my heart towards this whole work. I have now cared almost two years for these poor people and I have preached the Gospel of our Lord Jesus Christ among them. I have had many a blessed hour, but I was also deprived of much happiness which I could have enjoyed in the congregation and my own soul has suffered by it. Indeed I owe it to the Saviour and the congregation that I did not perish and was not overcome by the clerical spirit. Nevertheless I always felt deep in my heart that I would rather be a poor sinner in the congregation than a great man outside of it, who is much venerated. This is truly the condition of my heart, and as a poor sinner, who can boast of nothing but faults and sins, I cast myself to the feet of the Saviour and of the congregation to be corrected and punished according to my deserts. With a grateful and contrite heart I ask and implore grace and pardon. You, my dearly beloved brother, will examine and consider the whole matter and decide it with the help of the Saviour and of the congregation. But I promise to be and to remain your and the whole congregation's most submissive child,

J. LISCHY.

The places which must be cared for, and where the door is open are as follows: (1) Heydelberg, (2) Berne, (3) Modencrück, (4) Werwick, (5) Tonigal, (6) Quitopehüll, (7) Coventry, (8) Cocalico, (9) Erlentown, (10) Lancaster County, (11) Upper Tulpehocken, (12) Cushehoppen (13) York on the Catores.

VII.

CONTEMPORARY RELIGIOUS AND THEOLOGICAL THOUGHT IN GREAT BRITAIN AND AMERICA.

BY THE REV. A. S. WEBER, D.D.

THE INNER LIGHT, ITS REALITY AND SIGNIFICANCE.

"The great question of the day in all moral matters," one of the leading spirits of current religious thought in England has recently observed, "is the question of a spiritual authority."* The circumstances which have conspired to give the question so important prominence are not far to seek. The things once popularly regarded as clothed with authority, are not now revered in the same way. The Church with its traditional standards of faith no longer wields the commanding power over men's lives that it once did. The Bible under the light of modern research in the judgment of many fails of affording its readers a final authority in matters of faith and practice. The minister of the Gospel finds his utterances weighed and criticised as fully and frankly as if he were an unordained speaker, the importance which official distinction once gave his words being entirely gone. The absence of authority in the Church, in the Bible, and in the Ministry, obliges the heart of mankind yearning for a moral and spiritual authority, to turn in other directions to find it. What is it that constitutes such an authority?

In the remarkable paper above quoted, Dr. Forsyth affirms that "the Gospel of God's historic act of grace is the infallible power and authority," not for human conduct alone, but likewise for the Church and for the Bible, both of which are its

* Dr. P. T. Forsyth's article on "The Evangelical Churches and the Higher Criticism," in *Contemporary Review*, October, 1905.

product. In the latest of his books,* Dr. Amory H. Bradford after setting aside the Church and the Bible as courts of final appeal, declares that "there is but one such court of appeal, and that is God. That which is true and right in his sight must be discovered or satisfaction will be forever impossible. The basis of authority is in God alone" (page 164). In their intended purport, these two answers to the question as to where the seat of authority is to be found, are no doubt practically the same. By the phrase "God's historic act of grace" we are to understand the revelation of himself in the person of his Incarnate Son—a revelation in us confirmatory for us of the truths recorded in the gospel narratives. In this view Christ is "far more than the highest authority in Christianity,"—as Auguste Sabatier has so happily put it—"he is Christianity itself."† In other words, whilst revealing God as the supreme authority, Christ is at the same time the indwelling, life-giving Spirit, the Inner Light needed by men to recognize and respond to whatever divine impressions and precepts may appeal to their affections or their will. By the inward testimony given to our spirits by the ever-present Spirit of God, the Inner Light crowns itself with the self-authenticating authority before which as final and reliable every man can submissively bow and gratefully worship. "Christ in us" then is seen to be not only "the hope of glory" as he was for Paul when writing to the Colossians, in a world to come, he is for believers now a present reality, the one all-sufficient Light on which they may in confidence rest, for all needed guidance and support.

The extent to which the need of emphasizing anew this great truth is felt is shown by the number of earnest discussions of the subject that are being published. Some of the fundamental principles of the Reformation seem to have been lost sight of in our day, just as they were in that of George Fox, and like him men are now proclaiming what the Re-

* "The Inward Light," Thomas Y. Crowell & Co., New York, 1905.

† "Religions of Authority and the Religion of the Spirit," page 294.

formers of the sixteenth century had already explicitly taught. It may be worth while reminding ourselves in this connection that the Reformation stands not merely as a negative protest against errors and practices that had entrenched themselves in the Church, or as an heroic illustration of the manner in which wickedness and corruption are to be removed from its fellowship. It was that of course, but wasn't it in addition to that the positive affirmation also that every Christian, nay, every man, as the founder of the Society of Friends unweariedly maintained the words of the evangelist—"true light, which lighteth every man"—meant—was not the Reformation the positive affirmation that every man has throned in his own individual heart, a sovereign power, the Holy Spirit of God, whose counsel he must seek, whose voice he must acknowledge, whose light he must implicitly follow? To be content with a Protestantism that disregards the positive element of the Reformation is unfaithfulness to its spirit. One can't but sympathize somewhat with those in the Episcopalian Church of our country, who on account of the one-sided interpretation, or misinterpretation rather, that is placed upon the term "protestant," are desirous of having it eliminated from the name of their Communion.

The protests and the reforms of the great religious movement in which Luther and Zwingli, Calvin and Melancthon, figured so prominently, were incidental to the discovery of the dignity and worth of the individual man by them. It was unhesitatingly declared by those heroic leaders that the subjection of one's faith and conscience in a blind and slavish way, to any so-called authority in organization, office or book, was treason to God, and that failure to bring to the judgment bar of the Inner Light every tribute of life and power and service, was moral suicide. In that language the positive message of the sixteenth century may be discerned. It is the truth of the Inner Light, loyalty to which has left its distinguishing mark upon much, probably most, of what is highest and best in the intellectual, the social, the national, the moral

and the religious progress of mankind in the last three or four hundred years. The nations that have been hindered from obeying the message are aptly and correctly called "decaying nations"—the ecclesiasticism prevailing among them dwarfing manhood and paralyzing the activities that make for advancing civilization.

Where, on the other hand, faithful response has been given to the leadings of divine Providence as regards this message, there a vital development has been moving forward and is still recording its triumphs from year to year. The Protestant nations lay the burden of faith and duty, of responsibility for the performance of required service in every relation, where God has laid it—in the heart of the Individual. The final authority is carried by him wherever he goes in his own bosom, and neither priest, ecclesiastical organization, or "authorized" doctrinal formulary, can take the place or discharge the functions of that inward, "Master Light of all our seeing." So significant is it for the freedom of manhood and its loftiest achievements that the withdrawal of its inspirations would involve the arrest of progress, ruin, and spiritual death for all. Illuminated by it, we are made responsible for the solution of intellectual problems for ourselves, and with the divine Spirit in our hearts and the Bible in our hands, may we not feel qualified to prove what is the good, the acceptable, the perfect will of God, amid our every trial and difficulty? We must solve the problems of faith for ourselves, and enjoying the constant presence of him who promised to be with us always even unto the end of the world, may we not in the utmost confidence put our unquestioning and abiding trust in him? We must solve the problems pertaining to conscience and the will for ourselves, and knowing from personal experiences that there is a living power that "worketh in us both to will and to do according his good pleasure" may we not delight in the services to be rendered, and anticipate with utmost joy the Christ-like characters that are thus to be won?

Such character can be thought of only as a personal achieve-

ment in circumstances giving opportunity for such self-chosen services. In the school of life, as in every other school, the education that does not exercise the conscience and the will, the moral and intellectual fiber of one's own personality, is an education that depraves the soul. Welcome, therefore to the wise and divinely appointed arrangement necessitating men to look within themselves for the Light to guide in all the decisions and duties of life! Welcome, to the knowledge we have of the fact that the "court of final appeal" sits enthroned within our secret selves, and that to it alone we are held accountable. Remembering this, we should decline, accordingly, to have others do our thinking and choosing for us. We should allow no one to pray in our stead, to give in our stead, to worship in our stead, to read and interpret the Scriptures in our stead, or to apply their teachings to the doing of the work of God assigned us, in our stead. By electing for ourselves to follow the "Light that never shone on land or sea," but whose radiance naught but sin can dim in our hearts, every man may by personal thought, patience, faith, suffering, service, and sacrifice make his calling and election sure, and attain unto a fullgrown manhood, unto the measure of the stature of the fulness of Christ.

THE CHRISTIAN DOCTRINE OF SALVATION.

At the beginning of his essay on Diderot, Carlyle complains that whilst "the Acts of the Christian Apostles are written in so small a compass that they can be read in one little hour," the "Acts" pertaining to his subject "lay recorded in whole acres of topography." True to his characteristic principles of literary rectitude he selected twenty-five volumes out of the latter acreage which at the cost of enormous energy and patience he read preparatory to the work he had undertaken and afterwards so creditably performed.

Similar complaint might be made with reference to the extent of the literature on the subject of the Christian doctrine of salvation, or of what is commonly spoken of as the doctrine

of the Atonement. "Whole acres of topography" in the constantly multiplying treatises and discussions of the subject, offer themselves for consideration and press their varying opinions upon the attention of the religious and theological public. One of the latest contributions* to this body of literature—the one by which the present topic has been suggested—is itself an illustration of these facts. Vast energy and patience—more than the Sage of Chelsea possessed—are needed for one to acquire a somewhat accurate and satisfactory idea of the contents of such lengthy volumes, and still more to realize the earnestness of toil, the devoted interest with which many of the master-minds of the day are at work in this province of religious thought. It is amazing to see with what intellectual vigor and moral penetration they are attempting to reconcile current ethico-philosophical speculations with the words of Scripture as regards the Atonement, and with what practical unanimity, notwithstanding their failure of having as yet found a doctrinal statement acceptable to all, they are agreed that the theories of the Atonement inherited by us from earlier centuries can no longer be maintained.

Instead of arousing complaint, however, the broad field which is covered by this theological literature, and to follow which requires so much time and industry, should really be regarded as one of the important and significant signs of the religious life of our time, and welcomed for study with the utmost enthusiasm. In addition to the disclosure of the unanimity with which the writers on this profound theme have given up traditional theories, their books show that Hyrkanus, who of old was praised for holding and giving out the instructions of his teacher "like a water-tight cistern," has no imitators among those who in our age are true to the principles of Protestantism. Men outside the Roman communion,—and some important instances within it—in these times refuse to receive and hold and give out their theology

* "The Christian Doctrine of the Atonement," by George B. Stevens, D.D. Pages 546. Scribners, New York, 1905.

simply because it is so taught, "ready-made," in established standards. They demand, and do so justly, that the symbol of their faith shall command the approbation of their own reason and conscience, that it shall express throughout the spirit of the Gospel—the spirit of Christ. It must answer to the honest thought of their own minds, find a living response in their own hearts, and justify itself in the experience of their personal lives. Summoned before the bar of that judgment by the modern intellect, the explanations of the doctrine of salvation as set forth in earlier ages, have been found wanting. Neither in anyone of them by itself, nor in all of them put together is the full truth of the doctrine to be found, and for that reason open-minded seekers after the truth have felt it necessary to turn their backs upon them and to look elsewhere for a more adequate statement of it.

In despair of being able to satisfy this quest of the soul, there are not a few that now content themselves by saying that although believing in the "fact of the Atonement," they do not regard the rational explanation of the fact within the reach of human possibility. That, it may be remembered, was already Butler's view. In his "Analogy" he says: "If Scripture has left the matter of the satisfaction of Christ mysterious, then it is our wisdom thankfully to accept the benefit by performing the conditions upon which it is offered on our part, without disputing how it was procured on his." Dr. Dale's contentions in his great book on the Atonement at times leave the impression of inclining in the same direction. Such views are supported by not a few of the religious writers and Christian preachers of the present day, and the popular mind is generally satisfied to rest upon such unwarranted and insecure foundations. In saying this one is not forgetful of what is constantly admitted by even the most penetrating writers who take the opposite side of the question. The principles involved in the forgiveness of sin through "him who died for us" cannot be reduced to absolutely final and complete statements. To succeed in doing that, it has been forcibly

and correctly said, would involve "a perfect apprehension of God's love, of the divine law, and of sin as the rejection of that love and the transgression of that law—these three in their ultimate relation to each other"—a thing admittedly stretching out beyond the powers of the human mind. But must it not be admitted also that rational and moral principles must be discernible in the saving work that Christ has accomplished, if it is to be in a real sense a fact for religion? So the author of a volume* which has not yet received the attention it deserves, conclusively shows in arguing for the need of further effort to produce an adequate statement of the doctrine in question. "Religious truth," he says, "is truth that has it in it to be a motive and persuasion and appeal to the life of thinking beings. Its facts cannot be facts impenetrable to thought. They must be luminous, not opaque. To deny this of the Atonement is really to dislodge it from religion. It will indeed ever stretch into mystery, but it cannot be merely mystery. Its principles however inexhaustible, must be approachable. To Christian thought and experience they must suggest not the dumb darkness of mystery, but the light of rational and moral truth."

Those accepting this contention as valid are mentally hospitable to the many efforts which the present day is putting forth to justify the ways of God to men—his way particularly in providing for the salvation of sinners through his Incarnate Son. Impulse for this new and marked activity on the part of so many scholars, Principal D. W. Simon† thinks, has been given to British men of thought by the vigorous emphasis, which the Rev. Dr. Dorner and other German theologians, have put on the ethical principles which must necessarily underlie all the problems growing out of the relations of the creature to the Creator. And it is equally true that to the same source the most important and discriminating theological

* "The Fact of Christ," by P. Carnegie Simpson, M.A. Revell, New York.

† "Reconciliation by Incarnation," by Dr. D. W. Simon. Clarks, Edinburgh.

work of American thinkers is to be ascribed. The Germans, as George Eliot makes a character in one of her romances observe, have built the great highways through the realms of thought on which the thinking nations of the world are to-day traveling. This is certainly the case so far as the ethicizing of religious thought is concerned, and probably also so far as the transfer of accent from the Sacrifice of Christ on the cross to the incarnation is concerned.

With reference to the latter fact, the very titles of many of the books which treat of the doctrine of Christian salvation with the most distinguished ability from the modern point of view, furnish sufficient evidence.* They are practically one in insisting that the incarnation must be regarded as the primary and highest fact in the history of God's relation to man, that in the light of it God's interest in man and purpose for man can alone be truly seen, and that the atonement itself therefore must take place in order to the fulfillment of the divine purposes revealed by the incarnation. This conception of the relation of the incarnation and the atonement has not always been the prevailing one. The question as to the order of relationship between them has long divided the thinking of theologians. From the time of the appearance of Anselm's "*Cur Deus Homo*" the prevalent idea for centuries was that the atonement occupied the primary place. The sin and guilt of man involved the great necessity which was provided for by the atonement, out of which accordingly arose the necessity of the word becoming flesh and dwelling among us. The great service which McCleod Campbell's "*Nature of the Atonement*" may be taken to have rendered to the progress of Christian thought, is the reversal of this order of precedence in the

* Otley's "*Doctrine of the Incarnation*," Gore's "*The Incarnation of the Son of God*," Illingworth's "*Personality Human and Divine*," Lidgett's "*The Spiritual Principle of the Atonement*," Wilson's "*The Gospel of the Atonement*," Forrest's "*The Christ of History and Experience*," Sabatier's "*The Atonement*," Smythe's "*Personal Creeds*," Peyton's "*The Incarnation, First of the Three Greatest Forces In the World*," and the two works by Simon and Stevens already mentioned.

relationship of these fundamental doctrines of Christianity. Assuming from the beginning of his great argument the primacy of the incarnation, he sought to vindicate for Christian thought the divine mind in Christ as perfect sonship towards God, and perfect brotherhood towards men, and on that basis to establish the incarnation as developing itself naturally and necessarily as the atonement. And whatever the shortcomings of his distinguished effort in some other respects, so far as the point now under reference is concerned, it must be granted that it has won for itself very general, if not universal, approbation among thoughtful people.

In all the books just noticed it is significant that from various view-points the Son of God is regarded as having meaning for ethical life and moral character in men beyond that which comes from his teachings or personal example—a meaning that issues as the result of his coming through the incarnation into living union with humanity. Vitally one with our race, the incarnate Word has enriched our humanity by giving divine character and power to our thoughts, our affections, our will, and becoming indeed “the name of every man’s true and better self.” Thus, one who in the early dawn of the Christian morning had apprehended the deeper significance of this union of the divine with the human, exclaimed, “I live, yet not I, but Christ liveth in me.” In his experience Paul had realized that it was more than a figure of speech—that parable in which Christ said “I am the vine, ye are the branches. Abiding in me ye shall bring forth much fruit, severed from me ye can do nothing.” Jesus the Christ therein gave utterance to what is the distinctive characteristic of Christianity, namely, that he personally carries the power that saves into human life, and that apart from him there is no such saving power to be had or found.

In its bearing upon the problem of the forgiveness of sin, this essential aspect of Christianity with its implications and consequences, is in present-day movements of thought receiving more of the consideration which is due to it than ever

before. Under the light of it the passages of Scripture bearing on salvation are being studied and interpreted. It is made the foundation on which systematized doctrine of the atonement is being built—a constructive process which is not by any means as yet completed, but by which, it is confidently believed, God is providentially preparing the Church for intelligently accepting the great truth of the Gospel namely, that “Christ Jesus was made unto us wisdom from God, and righteousness and sanctification and redemption,” the truth elsewhere put in this form: “There is now no condemnation to them that are in Christ Jesus.” Properly understood, scriptural sayings of this kind will assist philosophical reasoners over the difficult question, “How can God who originated and who continues to sustain the ethical order of the universe—an order which must condemn sin and punish guilt—how can he maintain justice and yet justify the sinner?” “The principle of oneness between Christ and humanity,” it is said in one of the books under review, “suggests in answer to that question, a counter question, namely, ‘How can God condemn that which has Christ in it? If Christ be one with us, so that God cannot look at us apart from Him, how shall condemnation be God’s verdict on us?’” This is the prime fact which it is believed by many, the Christian doctrine of salvation in its re-stated form must recognize in order to command the assent of current ethical and philosophical conceptions, and that it can do so without doing violence to the teachings of Christ as reported in the Gospels. When it comes to the practical application of the principle of the “Mystical Union” between Christ and humanity in the development of the theological statement of the doctrine, different methods will be pursued and different aspects of truth accentuated, but in every case morality and religion will be signally helped. Our space being exhausted, the discussion of this phase of the subject cannot now be undertaken.

BALTIMORE, MARYLAND.

VIII.

EDITORIAL DEPARTMENT.

THE INTER-CHURCH CONFERENCE ON FEDERATION.

An ecclesiastical assembly of five hundred delegates representing thirty denominations of Protestantism in the United States is no longer a dream of the prophet but a fact for the record of the historian. The meetings in Carnegie Hall, New York City, extending from November 15 to November 21, 1905, were both an effect and a cause. They were the effect of years and even decades of preparation. Causal forces have doubtless been set in operation whose influence on American Christianity the keenest eye cannot foresee. The details of the conference have been reported in the religious and secular papers. We shall consider the preparation for, and the purpose of, the assembly.

I. What made such a gathering possible? More than once the statement was heard from the platform, that a conference like this could not have been held fifty years ago. Then the attitude of Christian denominations toward one another would have made it impossible. There must have come a change of temper over Protestantism in this country during the past two generations. This change is evidenced by the Conference and by various interdenominational movements which have sprung up in these latter days. Since men are always slow to change their religious attitude it becomes especially interesting to study the tendencies which have been working toward federation and union in the churches generally. We shall classify them under two heads—the practical and the theoretical.

The practical tendencies originated in the felt need of joint action between the churches for the evangelization of the world. Both in the home and foreign field the powers of dark-

ness wrought such havoc with the souls of men, that Christians turned their attention from polemics to irenics. A brief review of interdenominational work will prove this statement. The earliest foreign missionary societies in America were union societies. The Reformed Church, for example, coöperated with the American Board in supporting missionary Schneider in Turkey. The Congregational, Presbyterian, Dutch and German Reformed joined to a greater or less extent in foreign work. The revival of the missionary spirit, which means enthusiasm for Christ and for souls, resulted also in tract, Bible, and Sunday-school societies, none of which was limited by denominational lines. Men and women met in conventions, discussed practical questions, and worked hand in hand to save men. In their zeal for the kingdom they naturally lost some of the narrowness and bigotry of the churches to which they belonged. The missionaries on the foreign field, surrounded by a "militant idolatry," realized the folly of a divided church and took steps toward federal or organic union of the missions. Notable among these is the Church of Christ in Japan. Fields of labor are assigned the different churches, colleges and seminaries are consolidated so far as possible, and publications are issued from central publishing houses.

In the interest of efficiency and economy closer coöperation became necessary also in the home field. Sectarianism in many parts of the country was sacrificing men and money for its shibboleths. The common sense of Christians revolts against that sort of a policy. Missionary secretaries have been holding meetings and with the sanction of their churches are seeking to prevent an overlapping of territory in the occupancy of new fields. A number of popular organizations have arisen, in spite of the theologians and churchmen, which have grown beyond dogmatic or ceremonial barriers, and united men and women for Christian work. These are the Young Men's Christian Association, the Christian Endeavor Society, the Brotherhood of Andrew and Philip, and the International

Sunday-school Association. The Evangelical Alliance united most of the Protestant churches for practical purposes, while the Alliance of Reformed Churches holding the Presbyterian system throughout the world, as the name implies, brought the churches of one branch of Protestantism into closer fellowship. These movements are evidences that the centrifugal tendencies in the church catholic are counteracted by the centripetal.

The more immediate preparatory work for the Inter-Church Conference was outlined by Dr. Sanford in a paper read before that body. The Open and Institutional Church League was organized in Madison Avenue Presbyterian Church, N. Y., 1894. Men of leading denominations belonged to the league whose object was to "sanctify all days and all means to the end that men might be brought back to the simplicity and comprehensiveness of its primitive life until it could be said of every community the kingdom of heaven is within you and Christ is all in all." About the same time a Federation of Churches of New York City, including pastors and laymen, was organized. Its purpose was similar to that of the Church League, though it was more directly concerned with mission work in the neglected portions of cities. These two organizations devised a plan by joint action of their Executive Boards for a National Federation of Churches and Christian Workers. In February, 1901, this organization was completed and at its annual meeting in Washington, February, 1902, it was resolved that a "Committee of Correspondence be appointed to act with the Executive Board of the National Federation of Churches in requesting the highest ecclesiastical or advisory bodies of the evangelical denominations to appoint representative delegates to a National Federation Conference to be held in the year 1905." In response to an invitation to the Protestant bodies from this Committee and Board delegates were appointed and the first Inter-Church Conference was held.

It took more than ten years to give formal expression to a spirit that has been growing for fifty years. As is the case in

all great movements the idea originated in the minds of a few men, and with a practical purpose in view. Having been once expressed, it spread rapidly in different states, and assumed national proportions. The authority for the conference was not the mandate of a Pope, nor the voice of Bishops, nor the decree of a Council; but it was the demand of the Protestant consciousness of the United States, a higher authority it would be hard to find. All its resolutions and proposals will be valid only so far as they satisfy that consciousness. Its decrees are not irresistible commands but persuasive invitations to coöperate in the work of the kingdom of Christ.

The theoretical tendencies, of which the practical are merely an outward expression, are traceable back of the nineteenth century. They were started by a change of standpoint in theology, which manifested itself in a change of attitude toward the Bible, dogmas, and ecclesiastical ordinances. Emphasis has been shifted in the church from the dogmatic to the historical, from the institutional to the ethical.

The first effect of protest against Romanism was to unite the reformers of Western Europe against a common enemy. But, when the Swiss and German Protestants began to define their positive views, differences appeared which separated them into denominations which were not much more friendly toward one another than toward Rome. At least four distinct types of Protestantism developed out of an undefined anti-Catholic movement which came from Zurich and Wittenberg,—the Lutheran, Reformed, Anglican, Anabaptist. These bodies, many of them divided into subdivisions for national and temperamental reasons, were organized with a distinctive polity, cultus and confession. Each organization practically claimed the prerogatives of apostolicity and infallibility. The dogmatic and intolerant spirit dominated Catholicism and Protestantism. The Bible was read through the colored spectacles of denominationalism. History was made to vindicate creeds. The Magdeburg Centuries were written from an ultra-Lutheran view-point; the Annals of Baronius from a Roman

Catholic; Arnold's *Ketzergeschichte* from a Sectarian. As the wrath of the theologians increased, the piety of the people declined. The lifeless orthodoxy of the seventeenth and part of the eighteenth century was the natural outcome of such a spirit. The institution or the dogma eclipsed the Christ; theological lectures displaced gospel sermons.

While the controlling spirit in Protestantism was dogmatic, sectarian and polemical, there have always been irenical spirits who have borne witness to the importance of church union. Zwingli reached out the hand of fellowship to Luther in spite of their doctrinal differences. Calvin prayed and labored for the unity of believers, and said he was willing to cross ten seas to heal the divisions in the Church. This statement he made in answer to Archbishop Cramner's invitation to him, Melancthon, and Bullinger to meet in Lambeth Palace for the purpose of drawing up a consensus creed for the Reformed churches. This meeting was never held on account of the death of Edward VI. and the martyrdom of Cranmer. Melancthon began to compromise after 1530 in the hope of avoiding a schism in the Western church. He was disowned by the rigorous Lutherans and came into closer agreement with Reformed divines. He represented the irenic and liberal element in the German reformation, which unfortunately was ruled out by the Formula of Concord.

The line of witnesses for union did not die out with the first generation of Protestants, though their testimony was frequently not heard in the din and roar of theological battles. A tract was published by Meldenius in Germany in 1627. It is written from a Lutheran standpoint, but maintains that practical piety is more important than purity of doctrine. In it appears for the first time the now celebrated sentence, in necessariis unitas, in non necessariis libertas, in utrisque caritas ("in necessary things unity, in unnecessary things liberty, in both charity"). In this statement we have a watchword of the modern church. The author of it voiced the sentiments of such irenic divines as Calixtus, Pareus,

Crocius, Andraea, Arnd, Frank, all of them German theologians, and of the "travelling evangelists of Christian union" in England, John Dury and Richard Baxter. In his book on *The True and Only Way of Concord of All Christian Churches*, London, 1680, Baxter quotes Meldenius's lines, designating them "the pacificator's old despised words." Calixtus of Helmstedt, 1613, made a sensation in the Lutheran Church by announcing that "the fundamental doctrines of Christianity, sufficient for salvation, were contained in the Apostle's Creed, and in the common faith, explaining it, of the first five centuries; and that the churches which acknowledged this, and regarded the additional tenets of the particular churches as non-essential, should at once come into peaceful relations, and thus pave the way for a future union of churches" (Giessler's *Ch. Hist.*, Vol. IV, 589). Thus a positive basis of union was presented and a clear distinction made between articles of faith necessary for salvation and dogmas which were unnecessary and not contained in the Scriptures. History, too, was interpreted in a new spirit, those points being emphasized on which men agreed in the past rather than those on which they differ at present. A step was taken in the right direction. But Calixtus was driven out of the Lutheran Church. His labors, however, were not in vain in the Lord.

In order to make the desire for union which was felt by leading men in all denominations practicable, fundamental changes had to come about in theological methods and view-points. For union, to be real and effectual, must be more than a pious longing. It must be based upon theological thinking as well. This latter element is probably overlooked in our day. The movement in liberal theology, which originated with Schleiermacher, Herder, and their contemporaries, is the scientific basis for the Inter-Church Conference.

There were three elements in the original Reformation which did not receive proper recognition in scholastic Protestantism. One was the experience of salvation by the grace of God

through Christ by faith, which the Reformers had, Luther especially. The other was the grammatico-historical method of exegesis, and the third was the historical spirit. Personal experience of salvation was superseded by acceptance of a confession; the grammatical method of interpreting Scriptures was modified by the allegorical and confessional; the historical spirit had to give way to the dogmatic. A revival of these principles in the Protestantism of the opening nineteenth century was bound to work havoc with many of the creations of the sixteenth and seventeenth. But it meant a simplification of religion, a return to Christ, and a reduction of forms and ceremonies in the church to the essential and universal principles of the gospel.

The meaning of Luther's experience of salvation by grace through faith was that Christianity was primarily a life resulting from the believer's fellowship with God in Christ. He rediscovered the Christ of history in his conversion, but later made room for the Christ of dogma in his church. It is hard, indeed, to make the evangelical experience of salvation square with Greek metaphysics. It is clear, however, that trust in a gracious God as the way of justification is something far different from the inflexible orthodoxy of the Protestant dogmatics, nor is it in any way allied to the ecclesiasticism which arose in different lands. If Christianity is essentially a personal experience, and not acceptance of a series of dogmas nor membership in an institution, then a common basis has been found on which all Christians may stand; the Jesus of the gospels on the one hand, faith in Him on the other. The life which results will work itself out in different intellectual and ecclesiastical forms. But the substance of the life is the same in believers in all organizations which hold up Christ and require faith in Him. Schleiermacher began a new era in the history of Protestant theology in making the Christian consciousness the medium through which Christ is revealed and by defining Christianity as the life of Christ in the soul of man. He was the first who left the old paths in giving theological

expression to the Protestant experience of salvation. The old doctrinal distinctions lost their meaning. The old questions upon which the reformers divided were not settled, but they were simply outlived. Our age is awakening to that fact, is rubbing its eyes, and asking with some signs of amazement, why do we differ anyhow? No one could precipitate a sacramentarian controversy at present. Men would take little interest in the once blood-curdling disputations on the ubiquity of the humanity of Christ. Even the Princeton theologians could not prevent union between Presbyterian bodies by getting the skeletons of Arminianism and Calvinism out of the closet and attempting to scare the elect into their ancient camps. Whether men will acknowledge it or not, bewail or welcome it, the fact is established that Christian thinking is done from a different view-point, from different premises, and in a different spirit from that of the Fathers of the sixteenth century. One reason why we are uniting, where they separated, is that we have tabled their problems and have come closer to the historical Jesus whom they had in their experience but did not abide by in the construction of their systems.

Another cause for union is the general acceptance of the historico-grammatical method of interpreting the Bible. Scholars in all churches agree on the method, though they may still differ in conclusions. There is no longer a Lutheran, Reformed, or Baptist exegesis. Just as all laboratories in the world have adopted the scientific method of investigation, so all churches in their schools are rapidly accepting the scientific method of studying the Bible. Many of our traditional doctrines and customs are based on an allegorical or a dogmatic exegesis. These will gradually be eliminated, and there will be more and more unity in conclusions as men will consistently apply what is the original Protestant method of explaining the Word of God.

The growth of the historic spirit has liberalized men. Church history must be re-written, has in part been re-written, on account of the new historic spirit. No one would now at-

tempt to find the Papal, Episcopalian, Presbyterian or Congregational polity in the New Testament and still hope to maintain his reputation as a historian. While the Medieval Church did an invaluable service for humanity in its day, the attempt to perpetuate medievalism in the modern age must end in disastrous failure. The effort which is made on two continents to define the essence of Christianity, and the answer which is usually given in the terms of the historic life and teachings of Jesus, are significant. We are beginning to distinguish gospel from the framework in which it has been cast, and are realizing that each age must present the gospel in a framework of its own. As we find out what Christianity is in essence, we see, also, how much of that which divides the Church may be dropped, and how much must remain eternally to bind the Church into one body.

We shall but mention the ethical tendencies of the times. Deeds are set above doctrine; at any rate the two cannot be separated. Theological speculations must proceed from sound moral premises. What is horrible is no more true than what is absurd. Unmoral ordinances are given up. Social and political problems absorb the attention of the Church. Men are uniting to fight sin, to promulgate truth, and to advance righteousness. They are coming to a knowledge of God through the will rather than through the intellect.

The theoretical causes, which we have mentioned, have not finished their work. In many sections they are not recognized, and if discovered, are put under the ban. But the hope for a future reconciliation of the Christian churches whether in the form of federation or organic union we should rest far more on these theoretic tendencies, which are working slowly and surely toward their divinely appointed goal, than on the meetings of alliances, brotherhoods, and associations. The latter are only products of the former.

II. The purpose of the conference is implied in the word "federation." It was not, as was reiterated a number of times by the speakers, to unite churches in an organic way.

Denominational convictions are not to be sacrificed. The Episcopalian bishops and the Baptist pastors were particularly emphatic on that point. Yet all seemed to think that the thirty churches represented essentially agreed. At least they were agreed for practical purposes, for fighting the devil in all forms, for saving souls everywhere, for bringing the Gospel to heathen lands, for social purity and civic righteousness, for Christian education in the home, the school, and the Church.

The several objects of the Council were briefly stated, in the plan of federation which is to be recommended for approval by the constituent bodies, as follows: I. To express the fellowship and catholic unity of the Christian Church; II. To bring the Christian bodies of America into harmonious service for Christ and the world; III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches; IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life; V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

From these statements we observe that the chief aim is "to bring Christian bodies into harmonious service for Christ and the world." Such a union, of course, involves "devotional fellowship and mutual counsel." It will, also, give strength to the churches in meeting moral and social issues, as well as impress the world with the fact that there is a United Church of Christ in regard to all that is true, beautiful and good.

What will the outcome be? There are those who sneer at the Conference. Others are indifferent to it. Many are enthusiastic over it. Whatever the results will be, if they are spiritual, as they ought to be, they cannot be tabulated in statistics next year nor the next decade. The conference was a step in a process that is centuries old and will continue for centuries to come before a consummation is reached. Without steps there could be no advance.

At best the whole matter is still in the air, an ideal which must be worked into flesh and blood. The test of the practicability of federation will be made when *local branches* are organized. It is easy enough to agree at long range in Carnegie Hall, but it is not so easy to agree at short range in the city of Lancaster. Let pastors and laymen of all denominations in towns and cities attempt to divide new mission fields, agree, when they seek members, that they are practically one, and adopt a common plan even for fighting the devil, and a deal of human nature will assert itself which was latent in the delegates of the conference. It will then have to be settled how far we can differ and still cooperate. Is it true that we are practically one when an influential body, there represented, could not recognize the baptism of two-thirds of the delegates present? Can men say that our differences are insignificant so long as they would consider the ordination of three-fourths of the ministers in the United States as invalid? We mention these points not to disparage the value of the council or its aims, but to show that many obstacles are in its way and that its ideals must be realized in centuries and not in years. Protestantism must be reconstructed from the foundation upward in principle and in practice. Men must move out of the sixteenth century order, into the new order of the twentieth before there can be consistent federation, cooperation or actual unity. In the meantime we shall recognize one another as being honest, true, and devoted to the Christ we know. God is in this movement. He is working in American Protestantism. He is leading the way. Devout men of all churches are following the voice of the spirit. In His own time the petition of the Saviour, "that they may all be one," will be answered.

G. W. R.

IX.

NOTICES OF NEW BOOKS.

PRIMITIVE TRAITS IN RELIGIOUS REVIVALS: A Study in Mental and Social Evolution. By Frederick Morgan Davenport, Professor in Sociology at Hamilton College. Pages 323. New York, The Macmillan Co. Price \$1.50 net.

The publication of this volume is timely. In Europe and America there is a widespread effort to revive the churches, and under the leadership of prominent evangelists a number of revivals have been begun. The psychological method is also being applied to the study of religious phenomena. Within the last decade books on this subject have appeared from the hands of Professors Hall, Coe, Starbuck and James. Their investigations have thrown light both on the nature and history of religion. From the same standpoint and with the same method Dr. Davenport has investigated religious revivals. He uses the term in its narrower sense as applied to the awakenings from Wesley to Moody. He does not, therefore, include the Lutheran or Puritan reformation in his discussion.

In the preface the aim of the writer is said to be the presentation of a "sociological interpretation of religious revivals, a task which, so far as I know, has not been seriously attempted hitherto." The discussion is based on certain presuppositions. The doctrine of mental and social evolution is assumed throughout. Again, "the typical religious revival is characterized by the dominance of emotion in mass and in control." The latter assumption he finds substantiated by data from the history of all the revivals under consideration. An effort is made "to segregate the primitive and baser elements in the revival." The spirits are tried by their moral effects. A pioneer work of this kind cannot be without its defects. There may be unwarranted conclusions, one-sided emphasis, and insufficient data. Yet an intelligent man will not refuse to subject the revival to thorough scientific investigation in the hope of finding that which is of permanent value, and that which is only transient in character.

The basis of the discussion is laid on a consideration of the revival as a form of impulsive social action. Such action appears in the social and political as well as in the religious sphere. It is under the control of fixed laws. Three of these are stated and traced in the revivals under discussion. First, the law of origin, that impulsive social action originates among people who

have least inhibitory control. Second, the law of spread, that impulsive action tends, through imitation, to extend and intensify in geometrical progression. Third, the law of restraint, that sympathetic popular movements tend to spend themselves with abandon, and are held in check only if there are a considerable number of individuals scattered through the population who are trained in the habit of self-control. An analysis of the mind of the primitive man follows. In the savage and the child there are strong physical action, predominance of the emotions, and a quiescence of the rational powers. These are characteristics of the masses generally. Among them we accordingly find the beginnings of revivals. They respond to the methods used by the revivalists, and their conception of religion is that of the revivalistic type. At a later period of development the rational assumes control over the passional. Both the conception of religion and the methods of conversion change correspondingly.

In the study of the notable revivals of the last two centuries—the Scotch-Irish in Kentucky in 1800; the Scotch-Irish in Ulster in 1859; the New England awakening; the revival of Wesley and Whitfield; the transition in the United States from Nettleton to Moody, the racial, mental, social and religious conditions of the people, the personality and methods of the evangelists, and the results in the personal and communal life are carefully traced. Each one of the revivals has distinctive characteristics depending on peculiarity of environment, temperament and culture. Many crude and repulsive phenomena are shown to be the fruit of the flesh rather than of the spirit. Many of the popular demonstrations and methods cannot stand the test of scientific criticism.

In some respects this book is critical and destructive. Yet it excludes on scientific grounds what the common sense of many men could never accept in revival movements. To discover the laws of religious phenomena, however, does not mean that they are valueless and undivine. That which happens according to law ought to be as divine as that which is sporadic and mysterious.

The author in a closing chapter on the New Evangelism defines his conceptions of the place of revivalistic methods in the work of the Church at present and in the future. "And we may," he says, "look, I think, for a great decrease of these special and startling experiences with the more careful training of children in religion, with the slowly strengthening quality of the average man, and with the progressive decline of the old-time revival. The new evangelism will not concern itself with the reproduction of by-gone, if not by-gone, types in method and experience. It will be thoroughly interested in the relatively small number of genuinely sudden and startling metamorphoses of character which are not artificially induced by the revival. But

it will not model itself completely in accordance with them." It is interesting to note how the scientific study of revivals and the phenomena of conversions vindicate the educational system of religion. That for which men contended for generations ago when the churches of the United States were carried away by the revivalistic methods is now upheld by psychology and pedagogy and is one of the first principles of the Religious Education Association. Men like Nevin and Harbaugh would accept without hesitation the following conclusion of Dr. Davenport: "A sound family religion furnishes the only sufficient basis for healthy evangelism. And next after this we shall strive to bring the content of religious instruction in church and Bible school up to the psychological and pedagogical ideas of our time. We shall gather the children between the ages of ten and fourteen, under the most perfect leadership the churches can command—wise and noble men and women who are able to teach boys and girls that they are born for the higher life of religion and the church just as they are born for the higher life of politics and the state; that enrollment for citizenship in the Spiritual Kingdom of the invisible Father is as natural and sensible as enrollment in the voting population of the nation."

This book ought to be read by every pastor and by laymen who are interested in the spread of the gospel and the salvation of souls. It sets one thinking along new lines and will aid one in solving a number of problems relating to revivals in a rational manner. It is a fair presentation of both sides of the question—the strength and weakness of revivalism.

GEO. W. RICHARDS.

INTRODUCTION TO THE OLD TESTAMENT. By John Edgar McFadyen, M.A. (Glas.), B.A. (Oxon.), Professor of O. T. Literature and Exegesis, Knox College, Toronto. Pages xii + 356. New York, A. C. Armstrong and Son, 3 and 5 W. Eighteenth St. Price \$1.75.

In the preface the author states the purpose of this volume. He does not pretend to write for specialists. The book "is written for theological students, ministers, and laymen, who desire to understand the modern attitude to the Old Testament as a whole, but who do not have the time or the inclination to follow the details on which all thorough study of it must ultimately rest." Those who are acquainted with the previous publications of Dr. McFadyen know that he is a specialist in Old Testament literature, has made a thorough study of details, and has a clear and simple style, which fits him particularly to write an Introduction such as he has now published. In his treatment of critical questions he pays attention to the more salient points, presents the conclusions which seem to him most probable, and does not burden the text with references to opinions of scholars.

Not only are the literary problems treated, but a valuable statement is given of the religious contents and significance of each book. These statements are very suggestive to the student and aid him in tracing the message of the writers to their age. The standpoint from which the treatise is written is that of the higher critic. But its spirit is that of a cautious investigator who is unwilling to draw conclusions which lead beyond the facts at hand. Some readers, he thinks, might have desiderated a more confident tone, but he has "deliberately refrained from going further than the facts seem to warrant. The cause of truth is not served by unwarranted assertions; and the facts are often so difficult to concatenate that dogmatism becomes an impertinence. Those who know the ground best walk the most warily."

We have not read this volume with the eye of a specialist. We have used it, however, in the preparation of lectures for instructing classes in several Old Testament books. We have found it most satisfactory for that purpose. The books are treated in the space of five to fifteen pages. The salient questions are clearly stated and the leading ideas are summarized so that in a short time one may acquaint himself with the reliable conclusion of specialists on questions of authorship, sources, and purpose. For the student, preacher and teacher who are pressed for time, this book will be more helpful than the more elaborate and exhaustive Introduction by Driver. The latter is indispensable for scientific study, the former is an excellent and original summary for popular use. We predict that when it is once tasted by the preacher, it will become one of the most frequently used volumes in his library.

GEO. W. RICHARDS.

GOD'S CHOICE OF MEN: A Study of Scripture. By William R. Richards, Pastor of the Brick Presbyterian Church, New York City. Pages 231. New York, Chas. Scribner's Sons, 1905. Price \$1.50 net.

The author of this book defines his purpose in writing it in the Introduction in which he says, it is a "new-fashioned treatment of the old-fashioned doctrine of God's election of men." The chapters are sermons or the substance of sermons delivered in the Brick Presbyterian Church in New York City. The treatment of his subject is therefore in popular style. He presents a very profound question in simple and comprehensible terms and shows that there is an eternal truth in Calvinism, although he freely concedes that there are elements in it which can no longer be held and which are harmful rather than helpful. He regards the article on decrees in the Westminster Confession not so much a final solution of, but an effort to solve, an ever-recurring mystery to which no thoughtful person can shut his eyes. If you are not willing to accept Calvin's solution, or perchance Paul's in Romans,

you may find a more acceptable solution; but the chances are against you. It is probably one of those difficulties that must be lived through holding Christ's hand, rather than thought through guided by Calvin or Edwards.

The table of contents is divided into two divisions,—part first, "God's Call and Man's Answer"; part second, "The Purpose of Election." The first part contains six sermons besides an Introduction. The eternal decree is defined as the basis of differences among men and as the designation of men for service rather than for rest. In the second part the purpose and responsibilities of election are described. The following themes suggest the general line of thought: Called to Fruitfulness, Called to Freedom, Called to Willingness. God's calls imply responsibility and privilege, and do not interfere with the freedom of men.

"From first to last we have found this Divine choice exalting the idea of individual human personality. The new life started in the soul when He called His own by name; and the immortal life grows sure through their personal relation to Him. Individual personality is the uniform outcome of this great doctrine of divine election. God chooses men one by one."

In reading the sermons new light is thrown on old texts. The standpoint is new and the treatment is refreshing and suggestive. The book shows that the great doctrines, which have engaged the attention of theologians from Paul to Edwards, have practical interest for a twentieth century audience providing they are present in their relation to present day life.

GEO. W. RICHARDS.

SERMONS ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1906. By the Monday Club. Thirty-first series. Pages 371. Boston, New York and Chicago, The Pilgrim Press, Congregational Sunday-school and Publishing Society. Price \$1.25.

The annual publications of this series are kindly received by Sunday-school teachers as well as preachers. The fact that this is the thirty-first volume in the series is evidence of its popularity. In its structure the book conforms to the volumes which have preceded it. The Sunday-school lessons for the year 1906 are explained in short sermons covering about eight pages. The names on the list of contributors number 28. It is a publication of the Congregational Publishing Society, and the sermons are prepared mainly by men of the Congregational Church, yet the spirit of the contents is not denominational. We may style these expositions biblical and practical which is doubtless their purpose. Preachers of various denominations are among the contributors. Among the more widely-known are the Rev. Francis E. Clark, D.D., the Rev. David Gregg, D.D., the Rev. William Elliot Griffis, D.D., etc.

The number of writers lends diversity to the manner of treatment and adds interest to the book. It naturally follows that the expositions vary in value. Yet after one has made a careful study of the text and context of the lesson, the critical and exegetical notes of the lesson helps, and the hints to teachers, he turns with interest and profit to the reading of these sermons in which there is an unfolding of the central thoughts and usually a very apt application to the present day life. Very confidently do we commend this volume to the attention of all who are engaged in Sunday-school work.

GEO. W. RICHARDS.

COMPLETE INDEX TO THE EXPOSITORS BIBLE, TOPICAL AND TEXTUAL. By S. G. Ayers, B.D., Librarian of Drew Theological Seminary. General Preface to the Expositor's Bible, by the Editor, W. Robertson Nicoll, M.A., LL.D. Together with Introductions to the Old and New Testament Sections, by W. H. Bennet, M.A., D.D., Professor of Old Testament Exegesis at New College, London, and Walter F. Adeney, M.A., Professor of New Testament Exegesis at Lancashire College, Manchester. Pages 1312. New York, A. C. Armstrong & Son, 3 and 5 W. 18th St. 1905. Price \$1.00.

The first fifty-five pages of this volume contain a general preface by Dr. Nicoll, the editor of the Expositor's Bible, an introduction to the Old Testament section by Dr. Bennet, and an introduction to the New Testament section by Dr. Adeney. The remaining 257 pages are devoted to a complete index to the volumes in the series, topical and textual. It is the work of Mr. S. G. Ayers, B.D. Both the preface and the introductions are intended to show the relation between the modern method of bible interpretation and the permanent value of the Bible itself. Dr. Nicolls reiterates his conviction that the Bible not only contains, but is the word of God. The ultimate testimony to this fact he derives not from external witness nor from a process of reasoning. It is the testimony of the Spirit in the believer's heart. Drs. Bennet and Adeney show in a very concise and instructive manner how the discoveries of science, the conception of history, the speculations of philosophy, the new facts of archaeology, and the results of criticism have made a new exposition of the Bible necessary. The Expositor's Bible is a natural product of the age in which it was written. It embodies sound scholarship, and yet is a practical exposition of the biblical books, with their central truths related to the personal and social problems of the day. It is on this account a unique series of commentaries and has helped preachers and people to read the Scriptures with renewed interest and to find in them a fresh and perennial message.

The chief value of the book, however, is in its index which is to guide the student to the treasures of thought in all the volumes

on the Old and New Testaments. The compiler has endeavored to make it "complete, comprehensive, and practical." The scheme of the index is that of subjects, texts, and authors quoted. The utility of such an index will suggest itself to the student. Those who have procured a set of the Expositor's Bible will doubtless complete it by the purchase of this supplementary and final volume.

GEO. W. RICHARDS.

THE EVOLUTION OF RELIGION: A Course of Lectures delivered in the Theological Seminary of the Reformed Church in the United States on the Foundation of the Swander Lectureship. By Rev. John I. Swander, D.D., F.S.Sc. Pages 186. Philadelphia, Reformed Church Publication Board. 1906. Price \$1.00.

The title has all the associations of prosy treatises, but Dr. Swander, who is always fearless and unconventional, has chosen this time to surprise his admirers with a poem. "This composition," he says in his preface, "was written for intellectual exercise, and for the Christian development of the author. . . . Intended as an expression of his own subjective feeling, it also notes a few features in those sections of the objective panorama of history which Providence had permitted to pass within the compass of his limited vision. . . . The design of the author was to awaken stalwart thought in the important and expansive realm of religion."

The poem consists of 718 stanzas of six lines each, carefully rhymed. The main line of thought is historical; but this is frequently broken by theological and practical reflections, often of a humorous character, or by lyrical passages, many of which are strikingly beautiful.

The orthography of the book is bad. The proof-reading has not been well done.

In regard to the poetical form, much might be said by way of criticism, if technique had been the principal consideration with the author and this were the proper place to criticize it. It is enough to say that the work is inspired by genuine poetic feeling, and if the author's Pegasus appears jaded now and then the reason may be found in the weight of the load he has to carry. He gets along most easily where there are fewest historical names and philosophical terms. A few quotations will give one a good idea of the style:

"Mere revelations in a book
Were less than what wise Heaven desired,
And just what old tradition took
For all that man's distress required;
The truth is, Truth, man's case to meet,
Must come to man in *Life concrete*" (163).

"The Almighty God whose love had smiled
Through all the everlasting years,
Awoke in time, a little child,
And bathed His cheeks in infant tears,
While angels round the mystery hung,
And Gloria in Excelsis sung" (170).

"Peninsulated in the sea,
Projects time's narrow neck of land;
While waves from vast eternity
Dash 'gainst our beach of shifting sand;
And sounds from the great ocean's roar
Intone the shells that line our shore" (318).

This is poetry, unless we are greatly mistaken. The long passage on Death which immediately follows the last quotation seems to be the best sustained flight in the poem. It is quite characteristic of the author that it should be followed—to the great surprise of the reader—by this abrupt and reckless challenge:

"Should this be damned as heresy,
Then go and make the most of it;
Go, study anthropology,
And exercise a little wit.
Away with false theology!
And bone-dust eschatology!"

This is not the only sudden jolt that the reader experiences in the perusal of the book. The author's frequent disregard of the conventionalities of literature and his too great fondness for such phrases as "more wise than otherwise" necessarily expose his work to attack from those who are not in sympathy with him.

When the poem was read to the professors and students of the Seminary at Lancaster last fall it served its purpose well, to stimulate thought on the great themes with which it deals, and in its printed form it will no doubt continue to do so. The author's mind has an extraordinarily wide range and is in close touch with our own times. This, his personal confession of faith, is in substance sound and should be helpful to the faith of others.

CHRISTOPHER NOSS.

THE CHURCH OF CHRIST. By a Layman. Pages 336. Funk and Wagnalls Company. Price \$1.00 net.

This work, written by a layman who prefers to have his name withheld from the public, in order that the book may stand on its own merits, has been widely noticed as a strong, remarkable, original work. The author is said to be a layman of decided convictions, and wide commercial and political experience. He claims to have made an original examination of Christianity and the Church of Christ on the basis of the New Testament records, without favor or bias, and his conclusions are set forth in clear,

concise form, with a ring of sincerity in his language that appeals to the reader. Perhaps it would not be very difficult to surmise who the author really is, and the conclusion to which he comes might lead one to suppose that he is not as entirely free from preconceived ideas as he himself imagines. The book shows great familiarity with the Bible, and the line of argument is one which deserves serious attention. Such attention the book is receiving, as is evident from the notice which has been taken of it by the religious press throughout the country.

The author tells us in the introduction that, inasmuch as we are largely creatures of environment, and accept our political and religious opinions because of our early training, he "decided to reinvestigate his accepted religion, and, if possible, to make an original and impartial investigation of the subject pertaining to religious truth, considering it from the heathen, the Jewish and the Christian standpoints," the result of which is given in the volume before us. "The denominations, sects and parties in Christendom cannot all be right. They may all be wrong; but no two can be right if we accept at its true value the statement of Christ 'that there be no division among you.'" The author claims that Christianity is a new or original religion, especially in that the offer of absolute pardon to the world lying in sin was promised only through Christ. Again "the Church of Christ is a complete organization, divinely constituted, without any authority given to any man or set of men or ecclesiastical body to change any of its rites, its offices, or its ordinances." On the basis of this principle the author proceeds to consider in Book I. the history of pardon, and in Book II. the evidence of pardon and the church as an organization. In the first chapters of the book we have, first, a discussion of Christianity as a new or original religion, the significance of the Kingdom of Heaven, the coming of Christ as a teacher and the Word of God. Stress is laid upon the passion of Christ as the one condition upon which pardon for sin can be obtained, an aspect of Christianity in which it differs from the two preceding revealed religions, the patriarchal and the Jewish. Stress is laid especially upon the three cases of pardon spoken of in the Gospel where Christ himself announced the forgiveness of sins; namely, that of the man sick of the palsy, of Mary Magdalene and of the thief on the cross. These acts of pardon, he says, were performed whilst Jesus was personally on the earth, and that, too, before his death and before he had given commandment to both saint and sinner. "In these three cases they were pardoned by the Word of the Lord, but there were no terms required in order to pardon. In all cases subsequent to the death of Jesus, there are terms of pardon required, but the evidence of pardon is the same, being the Word of the Lord spoken

by divine authority." "When he died and left his will to his executors, the blessings henceforth have been bestowed according to his will. As well might we expect him now to address the multitude, as well to heal the sick, cure the blind, as to pardon now as he did then. He could not do this without violating his last will and testament in which the terms of pardon are fully set forth." The author insists, therefore, that after the death of Christ, when the Christian Church was founded and the apostles began to preach, pardon and salvation were necessarily dependent upon a compliance with the conditions laid down from the very first; acceptance of the preached gospel by faith, repentance, baptism. These are the only conditions, and they are necessary conditions, required of all who expect to receive the benefits of Christ's coming and become members of His Church.

In Book II. the author lays stress on the assurance of pardon and discusses the Church of Christ as an organic institution, claiming that the ordinances and the offices of the Church were established upon its first organization, and that the type of the Church in all ages is to found in the apostolic church. The ordinances are baptism and the Lord's Supper. Baptism, which is for the remission of sin, is only for adults, because, as he says, "infants have no sin for sin is the transgression of the law" (page 272). The Lord's Day takes the place of the Jewish Sabbath and no other festival has divine sanction. Church government was congregational. "There was no higher organization, no synod, assembly, or ecclesiastical body placed over it or given legislative authority over it, for Christ is 'the Head of the church.'" This, of course, does not exclude coöperation and union among the various congregations to promote their welfare and by united effort to spread the gospel abroad and build up the kingdom of God on earth. From this normal, primitive condition the Church fell away in subsequent centuries, and then follows the great apostasy and the revelation of the man of sin. The remedy for this is found in a return to the simple faith and principles of the early church, by which alone the evils of denominationalism can be remedied, and the divisions of the Church healed.

It will be seen from this brief survey of the conditions of the book, that, although it abounds in valuable suggestions and deserves to be carefully studied, it lacks in many important particulars. In the first place, there is no real apprehension of the significance of historical movement in the revelation of God, and in the history of the Church. For this reason, the significance of Judaism and its relation to Christianity are not appreciated at their full value. This becomes still more evident in the stress which is laid upon the doctrine and organization of the primitive

church. There is a fatal inability to see that all human institutions have their growth and development, and that the Church of Christ, although divine in its origin, enters into human life, and Christianity becomes a matter of human experience and human development, proceeding in the nature of the case by a process of differentiation and progress, from lower to higher stages. The conception of Christian salvation turns so largely on pardon, and the conditions upon which pardon may be obtained, that the significance of Christ's coming for the kindling of a life of light and love in the world is largely over-shadowed. And as to the reunion of Christendom on the basis proposed by the author, we are reminded of the fact that all religious denominations have ever been ready for church union if offered on the basis of their own belief and principle. The basis of union, therefore, baptism of adults by immersion, and the congregational system of church government, is hardly broad enough to commend itself for universal acceptance.

JOHN S. STAHR.

THE STUDENT'S OLD TESTAMENT. Vol. II., Israel's Historical and Biographical Narratives: From the Establishment of the Hebrew Kingdom to the End of the Maccabean Struggle. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. Pages xxxi + 506. Charles Scribner's Sons. Price \$2.75 net.

This is the second volume of the author's series of books constituting "The Student's Old Testament," logically and chronologically arranged and translated. The first volume on "The Narratives of the Beginning of Hebrew History" appeared some time ago and was reviewed in connection with general remarks on the whole series by Dr. Gast in the July number of this REVIEW for 1904. The present volume takes up the subject at the time of the establishment of the Hebrew Kingdom including the histories and biographies contained in Samuel and Kings, and brings the narrative down to the close of the Maccabean Age. It is not too much to say that it is one of the most helpful books that has appeared for the use of Old Testament students. Every page presents the evidence of thorough scholarship, wide research, lucid statement and a thorough digestion of the material with which it deals. The author, of course, is thoroughly versed in the recent researches of Old Testament scholarship, and he accepts without hesitation the theory that the historical books of the Old Testament are based on older narratives, documents, popular traditions and cycles of popular stories, which were compiled and edited in later times, not so much for the sake of historical accuracy, as for the purpose of religious instruction. At the same time, the author is conservative and constructive, that is, he does not indulge in vague theories and wild speculations, and he en-

deavors to trace the influence of the different elements in the narrative as a whole, and give each portion its proper place and influence. Before the title page, as a frontispiece, there is a chart which gives the sources, growth and approximate dates of the Old Testament and the Apocryphal Historical Books, making a distinction in different kinds of type between books still extant, books referred to by title in the Bible but now lost, and others known only through quotations. The date of the different important events is given in the margin and the origin of the different narratives and their confluence into later accounts is graphically represented, so that the student gets at a glance the results of the most painstaking scholarship and the most minute investigation. Of course, in the exploration of so wide a field where many landmarks have disappeared, there is a good deal of conjecture, and the results of investigation, or the conclusions arrived at are by no means always certain; but every help is afforded here for thorough investigation and you have the most careful grouping of contents and classification through the whole history of the Jewish nation with chronological charts and maps of very great importance and an index of biblical passages which are treated in the text.

The author treats first of the origin and present literary form of the Old Testament historical and biographical narratives. Then he takes up the earlier histories and biographies incorporated in Samuel and Kings, namely: (1) The Early Judean Saul and David Narratives, (2) The Later Ephraimite Samuel Narratives, (3) Very Late Popular Prophetic Traditions, (4) Popular Judean David Stories, (5) The Book of the Acts of Solomon, (6) The Israelitish and Judean Royal Chronicles, (7) The Early Ephraimite Elijah Stories, (8) The Gilgal Cycle of Elisha Stories, (9) The Samaria Cycle of Popular Elisha Stories, (10) The Isaiah Stories, (11) The Final Editing of the Books of Samuel and Kings. After that he considers the Chronicler's Ecclesiastical History of Judah and the Temple, the Original Sources and Historical Value of Ezra-Nehemiah, the Records of the Maccabean Age, and the Recovery of the Original Text of the Historical Books. The striking feature of the book is the presentation of the various portions of the text derived from different sources in parallel columns, like a gospel harmony in New Testament study. The text as given in this way is accompanied by copious foot-notes of great literary and critical value, and the text itself is in the form of a translation embodying the results of the best scholarship of the day.

Whether we accept the author's method, or, accepting it, agree in all the details of his conclusions, it is safe to say that no student of the Old Testament can afford to be without this book.

We think that a careful study of this volume, or rather of the series of volumes of which this is the second, will convince every one of the truth of the conclusion to which the author himself comes at the end of the chapter on "The Recovery of the Original Text of the Historical Books": "The great foundations of faith, as established in the Bible, will not be moved, but patient, exact scholarship, careful judgment, better editing, and deeper study of the existing texts, and the discovery of new manuscripts will give each succeeding generation a translation which will represent more and more exactly the original books written by Israel's inspired teachers more than two thousand years ago. With the aid of the printing press and photography, critical scholars are rapidly putting into imperishable form the best that the past has given us. The future holds out the assured possibility of valuable discoveries. Thus, instead of leaving farther behind, each decade brings much nearer to the present the long lost autograph copies."

JOHN S. STAHR.

IRENIC THEOLOGY. By Professor Charles M. Mead. New York, G. P. Putnam's Sons, 1905.

The aim and character of this newly published volume are well indicated in the subtitle: "A Study of some Antitheses in Religious Thought." The object of Dr. Mead is to show that many of the contrasts which are commonly drawn in theology are relative, not absolute, and that when viewed, as Dr. Bushnell used to say, in a "mood of comprehensiveness," they appear merely as two necessary aspects of the same truth, or even disappear altogether. The method of treatment thus indicated he applies to such problems as those of the relations to each other of idealism and materialism, love and justice, sovereignty and freedom, and native depravity and personal responsibility.

In the discussion of one topic—Redemption—Dr. Mead admits that he is rather more polemic than irenic, though, he thinks, and we think, necessarily and justifiably so. He repudiates, root and branch, the penal theory as held by writers like Hodge, Shedd, and Strong, the governmentalism of his Andover teachers, and the elaborate combination of formal principles by Denny, and plants himself upon the conception of a dateless passion of God on account of sin as the bottom-truth of atonement. In short, we have here an ethical interpretation which discards the whole apparatus of external substitution and vicarious penalty.

The book is marked throughout by the learning, sobriety, and clearness which characterize all Professor Mead's work.

GEORGE B. STEVENS.

METAPHYSICAL ELEMENTS IN SOCIOLOGY. By Philip H. Fogel, Ph.D., Chicago, The University of Chicago Press. Pages 58.

This is a reprint of two articles which appeared in the *American Journal of Sociology*, Vol. X., Nos. 3 and 4. The reprint is under the general title of Princeton Contributions to Philosophy.

The author, who is an instructor in Princeton University, sets before himself the problems of determining the exact relationship existing between sociology and metaphysics. In the solution of this problem he naturally confines his attention to such sociological writers as Giddings, Ward, Tarde and Baldwin, not only because these writers represent the dominant tendency in present-day sociology, but also because they have approached most nearly to the domain of metaphysics in that they have most strongly emphasized the psychical character of the social process. The older writers, who have interpreted social phenomena in terms of physical causation and are known as biological psychologists, are barely referred to, although the writer contends that they also are more or less involved in metaphysical conceptions.

The argument is in brief: The problem of metaphysics is to ascertain the nature, meaning and final significance of reality. It starts from experience and proceeds by the method of appreciation, which is defined as "a sympathetic identification of the subject or individual with the world in which the individual sees himself as an agent realizing his world in an experience which is individual for himself." The province of sociology, on the other hand, is, in the first place, to study the phenomena resulting from the interaction of human individuals, that is, the phenomena of conscious wills reacting both on one another and on the environment; and, secondly, to interpret these phenomena as a whole.

Now while some sociologists would treat the subject matter of sociology precisely as the data of the physical sciences are treated, it is generally conceded that social causation is something different from the causation of the physical sciences. The difference consists chiefly in this that the method of the physical sciences is observation and generalization, whereas the phenomena of social causation, while involving observation and generalization, cannot be properly understood, particularly in their higher syntheses, unless the observer read his own individual experience into that of the interacting conscious will he is studying. He cannot, in dealing with social phenomena, occupy an external independent attitude. On the contrary, in order to get at the experiences which are the immediate antecedents and causes of particular phenomena, to penetrate beyond the outer manifestations of society and lay bare the inner springs and motives which lead to the interaction of conscious wills, he must employ the

method, not of mere objective observation and description, but of appreciative interpretation which is characteristic of metaphysical investigation.

The argument shows wide reading on the part of the writer, and is well fortified with numerous citations from both metaphysical and sociological writers. In the main, too, it is satisfactory and convincing, although the reader can hardly escape the impression that it lacks at times in clearness and logical movement.

A. V. HIESTER.

THE STRUGGLE FOR EXISTENCE. By Walter Thomas Mills. Chicago, The International School of Social Economy. Pages 640.

This is an elaborate presentation of the principles, methods and aims of scientific socialism. The scientific socialism of to-day must be sharply distinguished from the Utopian dreamers of former times. The two have nothing in common save the desire to establish a more equitable social and industrial order. The latter is not founded on a careful study of the laws which govern social life and condition social progress, and is, therefore, unscientific. Scientific socialism, on the other hand, is the result of the application of the evolutionary philosophy to economics, as it has been applied to philosophy, religion, morals and politics.

In the main lines of his thought and argument the writer follows that lawgiver of modern scientific socialism, Carl Marx. The development of the present industrial order, which is denominated capitalism, from the earlier stages of tribal communism, slavery and serfdom, through the operation of social and economic forces, is first shown. This accomplished to the satisfaction of the author, he next essays the more difficult task of showing that capitalism is neither the best nor the final form of industrial organization, but that it contains within itself the seeds of its own destruction, and will, in obedience to the self-same social and economic forces by which it was established in place of more primitive forms, ultimately give way to a higher and better form of industrial organization, which is socialism. The point is to be particularly emphasized, as all scientific socialists are careful to do, that socialism is not the dream or invention of one man or group of men to be arbitrarily established through violence. On the contrary, through the operation of forces inherent in the natural and necessary relations of human existence, there will be a gradual supersession of monopoly, tyranny and inequality of opportunity, the dominant characteristics of the capitalistic regime, by collective ownership, democratic management, and equal opportunity in the collectively used means of pro-

duction. These three, collectivism, democracy and equality, are the three great principles which underlie the socialist proposals. Each is traced by the author from its earliest beginnings, and in each case the attempt is made to prove that in the struggle for existence throughout all forms of life, other things being equal, those forms of life are best able to survive among which these three principles are most complete.

The second half of the book is devoted, first, to the restatement, in the interest of socialism, of certain fundamental conceptions of politics and economics, such as the purposes of the state, the theories of value and population, the nature of rent, interest and profit; secondly, to a discussion of current problems of public interest and their status under both capitalism and socialism; and, thirdly, to a consideration of the ways and means of prosecuting the socialist propaganda.

The second of these sub-divisions is the most interesting, as it is the most constructive, portion of the book. It takes up all the more important social problems of the day and shows, first, their status under capitalism and then how in the coming in of socialism they would find their proper and permanent solution. Socialism would transform the fine arts, religion and education; improve the status of the farming and middle classes; abolish trusts, labor unions, municipal misrule and unjust taxation; improve the civil service; raise the status of women; solve the race problem; abolish the traffic in vice; and bring about a better and more rational philanthropy.

The chapter on municipal misrule is particularly suggestive and will serve as an excellent illustration of the method of the author. In his analysis of modern municipal conditions the author finds four main sources of corruption which are present in all modern cities. These four are the tax dodgers who endeavor to escape their just share of the public tax by controlling the public officials whose duties are to assess and collect these taxes; corporations which cannot come into existence without securing franchises, and cannot secure franchises without going into politics, and, having secured their franchises, whether honorably or dishonorably, cannot protect their interests, or what they conceive to be their interests, except by continuing in politics; professional politicians who, without convictions on public questions or public interests of any sort, have for their sole object the securing for themselves of the spoils of public office; and purchasable voters, whether they sell their votes for dollars, drinks, jobs or special privileges. These corrupt forces, by pooling their interests, and appealing to false issues and so dividing the better class of voters between the national political parties, usually manage to control our cities. Now socialism would solve the

problem in several ways. In the first place, there would be no taxation and consequently no tax dodgers under socialism. Secondly, the establishment of the coöperative commonwealth would abolish the private corporation. Thirdly, the power of the professional politician would be destroyed, for the various sources of his income under capitalism would become impossible under socialism. And, in the fourth place, there would be no buying and selling of votes under socialism, for no one would find it profitable to buy, even if the personal interests of the individual voter in the just and efficient administration of public affairs were not so great as to make the venality of selling his vote impossible.

Socialism has an undoubted attraction for many earnest and sincere minds. It would indeed solve many troublesome problems but socialists have not yet succeeded in satisfying the great body of thinking men and women that it would not introduce into the social order even worse evils than those society is now suffering from. It emphasizes too little the transformation of the social unit, the individual, as the *sine qua non* of social improvement, and rests its faith too much on outward arrangements and external conditions. The book is an excellent presentation of socialist teachings and has both the virtues and the failings of its class. It exhibits, on the one hand, a high degree of moral earnestness, and, on the other, a blind faith in the efficacy of machinery for the realization of a better and juster social order.

A. V. HIESTER.

THE USE OF THE SCRIPTURES IN THEOLOGY. By William Newton Clarke, Professor of Christian Theology in Colgate University, being the Nathaniel William Taylor Lectures for 1905, given before the Divinity School of Yale University. Pages 170, 12mo. New York, Charles Scribner's Sons. 1905. Price \$1.00.

The author of this little volume is best known to us through his largest book entitled, "An Outline of Christian Theology," though his smaller publications, "A Study of Christian Missions," "Can I Believe in God the Father?" and "What Shall We Think of Christianity?" reveal the man and the tendencies of his thought fully as well.

This new volume on "The Use of the Scriptures in Theology" reveals the spirit and method of his former work. It is always interesting to have a peep into a master mechanic's workshop to see his methods of work. This is what the present volume does. We see the presuppositions of the greater work, "An Outline of Christian Theology." The trained reader had recognized them before in the reading of the latter volume but it is very refreshing to read them in the author's own statement, so full of warmth and color, for as he confesses, they have come out of his own experience. It is not, however, for this purpose that he writes but

out of a deep conviction, expressed in the preface, that the subject is one of great importance. "There is a widespread impression that modern studies upon the Bible tend to diminish, or even to destroy its value for the purpose of theology and religion. Against this impression these lectures utter a protest and offer reasons. The Bible continues to be the unspeakably precious treasure of Christendom, and will retain its place and power as the manual of Christianity and the Book of God for men."

The brief table of contents best explains the scope of the volume: (I.) The Problem, or the present situation, and how the wrong use of the Scriptures has wrought harm in theology. (II.) The Principle, or how theology in using the Scriptures must be loyal to the one great distinction found within them. (III.) Results Negative, or how the right using of the Scriptures removes all else from equality with the Christian Message. (IV.) Results Positive, or how the right using of the Scriptures fills theology with the Christian glory and sets the Scriptures in the place of power.

The problem is really the modern situation. "To-day there is a scholarly view of the Bible, and there is a popular view of the Bible, and they are an appalling distance apart." "We encounter a problem of the present time, for just now the question what the Scriptures are is answered in new ways, after new studies." A traditional and mechanical view of the inspiration of the Scriptures presupposes "an equal Bible," equally inspired and equally valuable, despite the fact that the whole history of the text and canon is against it.

The results injurious to theology coming from this view are many. The New Testament is deprived of its rightful primacy and is superseded by the Old. For example, the third chapter of Genesis has moulded the theological doctrine of sin more than the teaching of Jesus. The book of Leviticus has become the foundation of the doctrine of the atonement. The book of Daniel is fundamental in the questions of eschatology. Within the New Testament a similar result has followed. Theology has been accustomed to ask far more "What do the Scriptures say," rather than "What does the Master say." Another source of harm coming from the use of the Scriptures as equal throughout is that theology has been prevented from distinguishing between the Christian and the non-Christian elements in the Bible. It also lays the constant burden upon us of maintaining a doctrine of equal and infallible inspiration and the still heavier task of so interpreting the Bible that it may agree with itself. In the trail of all these difficulties comes the slavery of the proof-text method with its violations of context and spirit. Questions *about* the Bible tend to become predominant and faith is made to rest on solution of literary and historical difficulties. Beside, in the

meanwhile, the real ethical and spiritual problems of life and, therefore, of the Gospel are neglected.

If "the Scriptures are handed to us new by modern scholarship, being read in the light of linguistic studies, history, archeology, criticism, analysis, reconstruction, and without reference to the ancient idea of inspiration"; if the old bond of a mechanical inspiration is broken, what is the underlying and unifying principle of the new view? Dr. Clarke states it as follows: "The principle is, that the Christian element in the Scriptures is the indispensable and formative element in Christian theology and is the only element in the Scriptures which Christian theology is either required or permitted to receive as contributing to its substance." "Christian theology and the Scriptures are inseparable. They meet in Christ. To Him the Scriptures tend and from Him theology proceeds." In making Christ the norm there is in the Scriptures in point of time a pre-Christian and a Christian part, in point of quality a non-Christian and a Christian element. "That is Christian which enters into and accords with the view of the divine realities which Jesus Christ revealed. Jesus thus is the revealer and in a true sense the revelation of God. He revealed not only an idea but also the power to realize the idea. In Him God was experienced and therefore conceived. Life makes doctrine. His life made the New Testament. The Christian element, therefore, is a body of truth rather than of words. "The view of God and life which Jesus Christ brought into effect is true: God and life are such as He has shown us. This vital conception is what theology is made of. This Christian theology is to take, unfold, interpret, apply, and carry to its conclusion. This and spiritually sound conclusions from it form the bulk of Christian theology."

This view gives Jesus a true centrality in the Scriptures of the Old and the New Testaments. It does them justice and uses every method historical, critical, and devotional in order to understand them. It also does justice to theology because it makes it truly Christian. It gives it its rightful place of honor, as servant of the revealing Christ and the living savior-God whom he reveals. Justice likewise is done to the theologian, for it gives him scope for enlarged and renewed interpretation of Jesus. It requires knowledge of the whole Bible, deep and true spiritual insight and unerring sympathy with the mind of Christ. It gives the theologian the liberty of the children of God.

The acknowledgment of the principle at once makes some negative results manifest. The first chapters of Genesis are not literal history, nor do they aim to teach Geology. There is no historical narrative of the origin of sin and theology is just where Jesus left it, *i. e.*, without a historical theory, etc. With reference to the Christian and non-Christian elements in Scriptures impor-

tant questions arise. "Is the Christian element all in the New Testament? or have we some Christian thought from pre-Christian times?" Similar questions arise concerning the New Testament. Are there any non-Christian Jewish remainders? Are there any Gentile incorporations? The Christian idea, "God is a spirit and they that worship him must worship him in spirit and in truth," relegates to the background all naïve anthropomorphisms and special localizing of worship. Many questions concerning the Jews and the Gentiles and their respective relations to the Mosaic laws fill the New Testament but on account of this principle cannot be real questions to the Christian of to-day. Theology ought to be delivered from all legalism. The principle, furthermore, delivers theology from the conception "that God holds himself aloof from sinful men and keeps them at a distance." This is rooted in the idea of the tabernacle, temple, and the Jewish legal system and has become rooted in the theological conception of the atonement but in the light of the principle in question it should be to us a non-Christian element. In questions of eschatology it was ever a non-Christian element that held sway and formed the conceptions of the parousia and the final judgment. One of the most important negative results is in the application of the principle to the question did Paul add anything to the Gospel? Are there Jewish elements still lingering in his Gospel? Are we to look for a non-Christian element in Paul at all? This involves the discussion of the formal, juridical, and sacrificial forms of thought in Paul's statement of the atonement. "We must set the Gospel by itself and keep it there." In so doing the author finds some Jewish remainders in Paul's statement of the doctrines of the Gospel, though in the main emphasis of his work and teachings he is gloriously positive and Christian.

But what are the main positive results of the application of the principle? "The Christian element from the Scripture is to enter theology: it is to enter alone, in all its majesty, and fill the whole place. This is the great and mighty word." It comes in from the Bible as a whole. There is a pre-Christian element in the Scriptures. The spiritual message of the prophets and the psalmists to whom Jesus attached his teachings receives full recognition. The Old Testament history of the growth of the knowledge of God presents a mass of suggestive material. Its positiveness and progressiveness is a distinct contribution to theology.

The very heart of the Christian contribution comes into theology as the direct personal gift of Christ. The New Testament is distinctively the source of Christian theology. The writer reflects the reaction of modern criticism which attributes more and more to the uniqueness and originality of Jesus. His message is inseparable from his person. He himself is the revelation of

God as well as the revealer of God. The value of the Synoptic Gospels is greatly enhanced, being central and fundamental in so far as they are objective history and so far as they are confessional, they with the latter part of the New Testament also form a vital part of the revelation; for, here we see the vision of the Christian revelation doing its work. Its power is manifest. The leaders are full of it. It comes to great variety of expression. This latter part of the New Testament refutes the idea that Christianity is a body of statements, a deposit, an unchangeable substance. There are various types of expression, the Pauline, the Johannine and others. Christianity is rather a body of truth, a life and thus a living, growing power capable of great variety of expression.

With great glory and power does the Christian element from the Scriptures enter theology. It comes with a great central doctrine, the doctrine of God. "A true theology is a true doctrine of God developed and applied." The Father as revealed and experienced by Jesus is the object of faith and the subject of theology. "God is such a God as Jesus lived with: this is one aspect. God is such a God as Jesus expressed: this is another. God is such a God as Jesus taught men to live with: this is yet another." The fundamentals of theology lie right here. "Theology is the orderly presentation of what we have reason to hold as true concerning God and the relations of men to him." It is in the light of the doctrine of God that the truth concerning man, sin, redemption, duty, destiny, etc., are to be studied.

In this method of approach to theology it is evident that we are in the realm of religion and not of philosophy and metaphysics. Jesus was not a teacher of philosophy or metaphysics but pre-eminently the teacher of religion. The religious life to him was an actuality. It needed no demonstration. The simple faith, an attitude of receptivity and readiness of positive action, kept him in constant fellowship with the Father and this too would bring men into His presence and lead them into their true destiny. The religious life is the true life.

This little volume of Dr. Clarke has a special value in the fact that it is positive and constructive. However much we may dissent from some of his conclusions, it is an unquestioned fact that he deals with principles which no man dare in these days neglect. Unless the Bible and the Christianity which has come out of it by the positiveness of the divine life which they reveal and claim can maintain themselves then they are doomed. Men in these days do not put their trust in philosophical and metaphysical theories, even though they be theories concerning the Scriptures and God but Christianity as history and life and power they respect and as ever, God manifest in Christ they will worship. Is *The Independent* extravagant when in an editorial estimate it

says of this book, that every minister "ought buy, beg or steal" it? At any rate, it is true that through it the conservative may better understand the liberal Christian and the liberal Christian will better understand himself and may well become more conservative.

EDWARD S. BROMER.

ORGANIZED LABOR AND CAPITAL. Philadelphia, George W. Jacobs and Co. Pages 226.

This is a thoughtful and thoroughly sane, as well as Christian, discussion of the labor problem. It consists of a series of four addresses known as the William L. Bull lectures on Christian Sociology for 1904. Each was delivered by a scholar of reputation and presents a distinct phase of the general problem.

Dr. Washington Gladden essays the difficult task of roughly sketching, in the brief compass of less than sixty pages, the progress of the labor problem from the slavery of primitive times to the complex industrial life of to-day. The fundamental fact of modern industrial conditions he finds to be, on the one hand, the gigantic aggregations of capital, extending even to the massing of the capital in an entire industry under one management; and, on the other, like aggregations of labor, consisting similarly of unions within trades and federations of trades and facing the first at every point in what is a state of actual war much of the time and never anything better than a sullen truce. And the great question then is simply this. What can be done to bring employer and employed together upon a basis of genuine good will? The writer contends not only that the laborer learned the principle of combination from the capitalist, but that in these days of great corporate combinations there can be no liberty for working men unless they are permitted to unite in the enforcement of their demands for better conditions. As supplementary means of securing better conditions the address discusses restrictive and directive legislation, and an enthusiasm for humanity, that altruistic feeling of which Kidd makes so much, which will refuse to tolerate injustice and oppression.

Mr. Talcott Williams writes on the corporation and his thesis is that every man has three relations, one to the State that rules, one to the faith that inspires and one to the economy that supports; that in the first two a democracy based on free self-hood is supreme and that what is true of these must be true sooner or later of the third; and that if the corporate principle of industrial organization does not make for this end it is doomed. Now the test of a democratic organization of society is, does it give the individual initiative, opportunity and security? These are the three requirements of a free life. Apparently the writer

finds little difficulty in demonstrating to his own satisfaction that both for the owner and the employee the corporation does attain the first two of these ends, although it must be said that his reasoning is not always as convincing as might be desired. But the third requirement is admitted to be still a desideratum for both owner and employee, and the only hope of its realization is in adequate law. The State must extend over the corporation the authority of its own law and scrutinize corporate activities at every step. Apart from this a democratic industrial economy is impossible; and, furthermore, if industry is not democratized it will pull down the pillars of the temple of political democracy, for "no State can remain lawless and under personal tyranny in its industry and enjoy liberty through law in its political institutions."

Rev. George Hodges presents in a sympathetic way the general problem from the standpoint of the laborer. The union he regards as the contemporary stage of the long progress from primitive slavery and which in the future may give way to something better and higher. The whole trade union movement is to-day rooted in the conviction of the laborer, a conviction that is constantly growing stronger, that he belongs to a separate and immutable social class out of which he does not expect to rise; and quite naturally, therefore, he demands that his reward be given him as a laborer. Now the only way in which he can enforce that demand is through combination and collective bargaining; for individually he is at a tremendous disadvantage with the corporate employer, while, on the other hand, that same employer cannot be trusted to deal fairly and justly with his employees by his own volition. As to the character and methods of unions the writer finds as much difference as among any other forms of social organization, as churches for instance, and pleads that they must not be judged by what is worst among them.

Perhaps the most interesting and luminous of the four addresses is that of Professor Francis G. Peabody who writes from the standpoint of that most important but usually neglected person, the consumer, who must always suffer for the blunders and greed of both labor and capital. This is particularly true of that recent phase of industrial organization in which, instead of warring with each other, the union and the trust enter into a coalition for their mutual benefit; so that whether the relation be one of war or peace the people are the sufferers in either event. To remedy this condition of things two courses have been suggested: (1) That the people must simply learn to content themselves with being the spoils of the conflict for they are helpless; (2) that the people must assert themselves, take control of industry and produce and distribute for themselves. The latter

spells Socialism and is deemed by many the only solution of the problem. On the other hand there are so many objections to Socialism that thoughtful men will hesitate long before taking this irrevocable step. The writer offers a third alternative. "The strength of the people," he says, "lies in their detachment from the details of business and their judicial attitude towards its principles and methods. The force of public sentiment is strongest when it stands apart from the warfare of commercialism and estimates, stimulates or arrests its progress by wholesale judgments of justice, compassion and peace." The means by which this may be accomplished, the weapons by which the people may protect themselves, are education, better legislation made possible by better education, and above all the spiritualization of American life, for "the sins of the industrial order are at bottom the sins of the people; the evils of commercialism illustrate the character of the people; each economic abuse which is tolerated or winked at is a witness that the heart of the people is not right."

A. V. HIESTER.

THE FACE BEYOND THE DOOR. By Coulson Kernahan. New York, A. C. Armstrong & Son, 3 and 5 West 18th St., 1904. Pages 110.

This is the third religious booklet by the same author. He claims to be neither a scholar nor a theologian and, therefore, discusses the great question of human immortality solely "as it presents itself to an imaginative temperament." In chaste English we are told the story of a Christmas dream. A man who had lost his boyhood faith in eternal life discusses with an angel of God who appears to him this great question. He still believes in God chiefly from the standpoint of an evolutionist, but he cannot accept the assurance that God takes a father's interest in every individual and tells a very sad story to demonstrate this doubt. The angel gently leads him to clearer visions, until the scene on Calvary is presented to his gaze, when in the characters of the two thieves he recognizes his own fallen nature, and the Lord's promise "this day thou shalt be with me in Paradise" removes the suffering man's doubts. It is a beautiful meditation beautifully told.

R. C. SCHIEDT.